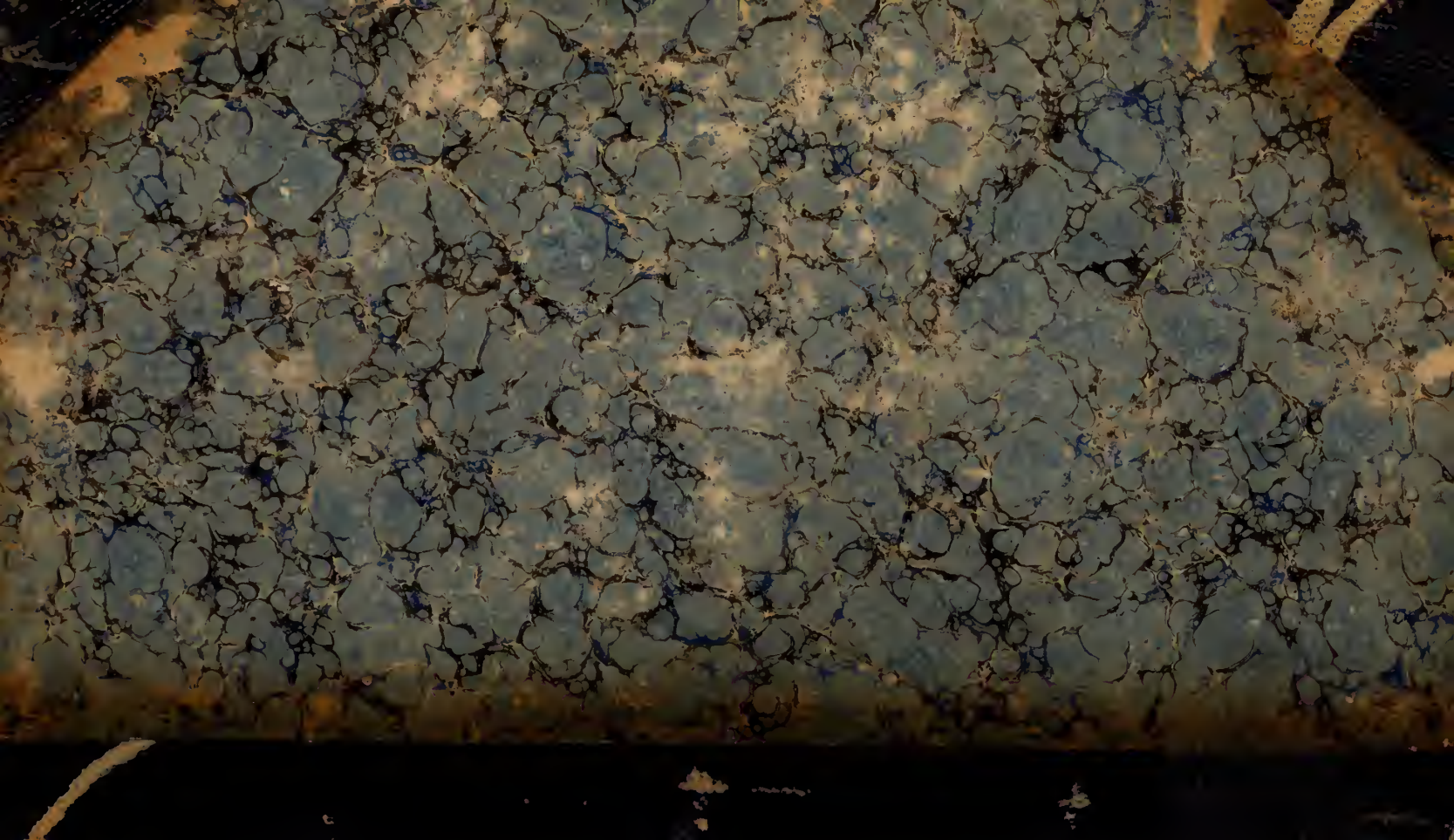

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THE

CHINESE REPOSITORY.

VOL. XV.

FROM JANUARY TO DECEMBER, 1846.

CANTON, CHINA:
PRINTED FOR THE PROPRIETORS.

1846.

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VOL. XV.—DECEMBER, 1846.—NO. 12.

ART. I. *Remarks on the words and phrases best suited to express the names of God in Chinese. Written by a Correspondent at Ningpo.* *(Continued from page* 574.)

IT MAY be premised here that we are not to expect to find any word whatever, in the Chinese language, which shall correspond exactly with the Chinese idea of God. The *idea* does not exist in China, and whatever word may be selected must be *converted* to a Christian use. Hence it must be expected that whatever word we select will be found to have uses and significations more or less at variance with ours, and probably enough some of its significations, as used by the Chinese, will be found to be contradictory not only to our ideas, but even to their own definitions. When men are groping in uncertainty, attempting to describe things of great importance, to fathom the unfathomable, yet utterly uncertain where the truth lies, there must be contradictions. Different minds will view the same subject in different aspects, especially when it is one so comprehensive as divinity; and it is too much to expect that even the same mind should always view it in the same light, when it has no unerring standard to regulate its thoughts. How truly the above remarks describe the uncertainty of the Chinese writers, on the subject of the deity, is manifest from the words of one of their own number, 神怪茫茫若存若亡. (See the 法言 quoted in the Pei wan Yun fŭ.)

It is however our privilege to reject all that our clearer light shows to be false, and to select only what agrees with the truth, and following the apostles' example to choose those words, for expressing

the name of the true God, which, all things considered, approach most nearly to the form of sound words already delivered to us.

A somewhat careful and extended investigation of this subject has led us to the conclusion that the words 上帝 *Shángtí*, and 天 *T'ien*, are synonymous, and correspond with the Ζευς, Jupiter, Woden and Thor of the pagans, while the words 神 *Shin*, and 主 *Chú*, correspond, with sufficient nearness, to the words God and Lord, as used in professedly Christian nations. The reasons for this conclusion will be found in the remarks which follow, in which we have attempted to exhibit the true meaning and use of the respective terms 神 *Shin*, 上帝 *Shángti*, and 天 *T'ien*. We have not thought it necessary to dwell on the word 主 *chú*, as the necessity and propriety of its use is freely admitted by all, and the slightest acquaintance with the Chinese must show that it is entirely equivalent to the English word Lord.

We have not much faith in the significations of Chinese words which are derived from the composition of the characters, as in most cases such derivatives are mere flights of fancy. In some cases, however, they are important, and this may perhaps be said of the word 神, *shin*. It is composed of the radical 示 *shi* (the ancient form of writing 祇, *ki*,) signifying "Gods of the earth," "supernatural," and the primitive 申, *shin*, denoting repetition, force, intensity. The primitive gives its sound to the whole character, and may not unnaturally be supposed to communicate something of its intensive force, in which case the etymological signification of the word, is "supernatural; superior to any thing earthly; divine." This definition of the word is perfectly justified by such examples as the following; 都帝德廣運乃聖乃神, "How excellent the virtue of the emperor (Yau)! like a broad river ever flowing; it was holy, it was divine." *Shú King*, *sect.* 1. p. 19.

The same idea is thus expressed by Mencius: 夫君子所過者化, 所存者神, "where the good pass by there is renovation, what they preserve is excellence divine!" Mencius, sect. 7. p. 8.

The above quotations, however, are not so clear and decisive as the following, whose importance will excuse its length. "Hausang Puh-hái, asked respecting Lohching tsz'. Mencius replied, He is a good man and a true man. Puh-hái inquired? What do you mean by good and true? Mencius said: What is truly desirable is

善, *shen*, good; that which in itself is solid and substantial is 信 *sin*, true. Mencius further said, that which is full of what is really good, till it is ready to overflow, is called 美, *mei*, excellent: that which is full and ready to overflow, and which further shows itself as a bright example is called, 大, *ta*, great; that which is great and can also transform others by renovating them to good, is called 聖, *shing*, holy; 聖而不可知之之謂神, but that which is holy and cannot be known is 神, DIVINE. See Mencius, sect. 7. p. 40.

On this passage Ching fú-tsz' gives us the following note. "The holiness which cannot be known is the extreme or highest reach of holiness. Common men cannot comprehend it, though it is not above the grasp of the holy sages, for there is a class of 神人 *shin jin*, divine men." And Yun Shí adds, "From the degree of excellence that is expressed by "the good that is desirable," to that signified by "holy and cannot be known, divine excellence," there is but one principle, which duly expanded satisfies each. But when you have arrived at the degree of excellence expressed by 神, *shin*, although it is the same in nature with the others, yet language is incapable of expressing it." (Mencius ubi supra; notes.)

From the above it is evident that the highest excellence is expressed by *shin*, and it cannot fail to strike the thoughtful reader, how much this signification resembles that spoken of under *Elohim*, No. 6., which, as we have already intimated, there is some reason to suppose is the original signification of that word. That this term *shin*, is used to denote merely human excellence, (though of the very highest kind,) will not surprise those who reflect on the Chinese system of exalting man to an equality with heaven and earth. See more on this point in the sequal.

The philosophical notions of the Chinese on the divine nature, as expressed by the word *shin*, are difficult of comprehension, but some reference to them is necessary if one would know the full meaning of the word before us. Among those we have met are the following.

In the Yih King, sect. 5. p. 13, we meet the following sentence: 陰陽不測之謂神, "That in the *yin* and *yáng* principles, which is unsearchable, is called *shin*, divine." A part of the note which follows is here given. "Such parts of the *yin* and *yáng* as can be searched out are known by the name 物, *wuh*, creatures; but that which cannot be searched out is superior to a creature, and

cannot be designated by a creature's name. It is different from the things around us and cannot be comprehended by means of them. It is the original excellence of the 太極, *Tái-kih*, or ultimate principle of all things, and only can be called *shin*, divine," or "God."

Nearly allied to the above is the following from the 史記 *Shí kí*, as quoted in the Pei wan Yun fú, 神者天之陽精, "The spiritual part of the *yáng* principle of heaven is *divinity*."

In the Chung Yung, chap. 16, we have quite a dissertation on the nature of God. "How abundant and wide-spreading is the active agency of the spirits and the gods! (鬼神,) Behold! Yet you cannot see them. Hearken! Yet you cannot hear them. They are embodied in all created things, and you cannot be separated from them. Wherefore, the men below the heaven should fast and bathe and wear the festal garments when they worship at the sacrifices. How vast and great are they! as though they were above! and as though they were upon your right and left. The Ode says truly: The coming of the gods cannot be comprehended. How then dare you condemn them? Therefore, at the least manifestation of their power, the truly sincere man will not dissemble but will be as this."

Those who are anxious to see the metaphysical subtleties of the scholars of the Sung dynasty, and how the simple doctrines of the earlier ages of China have been darkened by the words without knowledge of their successors, will find abundance in the words of Chú fú-tsz' on this passage.

Closely allied to the above is the beautiful but obscure passage of the Yih King, sect. 6. chap. 7, which gives us exalted ideas of the power and excellence attributed by the Chinese to *shin*. The whole chapter and notes are too long to quote entire, but they will amply repay perusal.

The opening sentence is, 神也者妙萬物而爲言者也, "The divine nature in a proper description is of all things the most admirable." Among the notes are the following.

"Finally, what are we to understand by *shin*, divinity? In regard to all those things which are confined within limits and whose use extends only to some certain objects, these are merely 物, *wuh*, creatures. They are not 神, *shin*, divine. But as it regards that which is really *shin*, divine, its nature is to the centre of the original principle of all things, and its manifestation is in the revolving energies of creation and renovation. It is not distant from the creature, and yet it is not contained by the creature. This therefore

is that which may be said to be the most admirable object in the universe."

To the above we will only add the definition of *shin* in the 六書故, a work worthy of a place in the library of every Chinese scholar, 精靈曰神, &c., "That which is most pure and spiritual is called God. Every god is originally from heaven. If we speak of them separately we may say, heaven is called 神, *shin*, man is called 鬼, *kwei*, and earth is called 示, *ki*. If all be comprehended under one term, they are called divinities.* The divinities are the product of the *yáng* principle. And the souls of men are the product of the *yin* principle. But if you regard man alone, (in his microcosm, then) his soul must be considered 神, *shin*, the divine principle, and his animal life is the 鬼 *kwei*, secondary pinciple. Hence the Lí Kí says, and thus the life of his soul is the abundance of the divine principle, and the animal life is the abundance of the secondary principle. Of the five treasuries of man it is the heart which treasures up the divine principle. If you speak of that which is divine without regarding man alone, then every pure spiritual substance which possesses a transforming and unsearchable nature may be called divine; and thus the Yih King, says, "The divine nature, in a proper description, is of all things the most admirable."†

精靈曰丨凡丨田天來者也故別而言之天
曰丨人曰鬼地曰示合而言之通曰神丨陽
之爲也鬼陰之爲也其於人也魂其丨而魄
其鬼也故記曰氣也者丨之盛也魄也者鬼
之盛也人之五藏心藏丨引而申之凡虛靈
變化不丨者皆曰丨易曰丨也者妙萬物而
爲言也. (This mark 丨 is here put for *Shin*.)

These remarks on the etymology and meaning of the word, and the references to the philosophical notices respecting it, are sufficient to show its high importance and dignity. In what follows we shall give the usages of the word when applied to Beings whom the Chinese consider as divine.

* In this sentence heaven, earth, and man, are defined by Chinese scholars as celestial and terrestrial divinities, and spirits of deceased men, which are designated respectively *shin*, *shí*, and *kwei*.

† The obscurity of this translation arises chiefly from the impossibility of translating 氣 and 魄 to which there are no synonymes in English. Those slightly acquainted with the Chinese uses of these words will find the original, which is subjoined, quite clear and interesting.

1. The word *shin* is sometimes used by itself to express divinity in general, of which a sufficient number of examples has been already quoted. It is used indefinitely for any god, and the context must determine what particular divinity is intended. Thus in the 綱鑒易知, *Káng kien E chí*, sect. 21. p. 27, when describing the introduction of Budhism into China, it is said, "The king heard that in the west 有一其名曰佛, there was *a God* whose name was called Budha."

It is also used to denote all the gods collectively. Thus in the Shú King, sect. 4. p. 6, 惟爾有神 "and you, oh gods!" Also in the same work, sect. 3: p. 35, 夏王弗克庸德慢神虐民, "The King of Hiá was unable to persevere in virtue; he despised the gods and oppressed the people."

This may remind us of the judge, who feared not God neither regarded man. Luke 18: 2.

Also in the same work, sect. 3: p. 35, 事神則難, "To serve the gods is difficult."

The expression, 神明 *shin ming*, is also used in much the same senses. Thus in the Yih King, sect. 6. p. 4, we read, 以通神明之德 "To understand the virtue or the power of the gods." On which it is noted, "The virtue or power of the Gods is intimately connected with the principle of the *yin* and *yáng*, and being exceedingly fine and rare cannot be searched out."

2. The Chinese acknowledged many gods. Hence it is much more common to meet the word *shin* in connection with adjectives signifying universality, or divided into classes. As examples of this we note

(1.) The word *shin* as used in connection with universal adjectives. In the Shí King, sect. 8. p. 6. we have, 懷柔百神 "Worshiping all the gods they come in peace around you." In Mencius, where he speaks of the succession of an emperor to the throne, he says, "Suppose him to superintend the sacrifices, (而百神享之) and all the gods accept his offering, this is equivalent to heaven's receiving him favorably." Mencius, 5: 13. We meet also the expression 徧於羣神, "all the divine spirits or Gods". Shú King, 1: 9.

(2.) The *shin* are frequently divided into classes, some of the more important of which it is proper to notice. The first of these is that into inferior and superior, much like the *dii majores et minores* of Rome. Once, when Confucius was sick, one of his disciples reques-

ted him to pray, quoting the precept, 禱爾於上下神祇, "Pray then to the superior and inferior gods of heaven and earth." Lun Yü, 4 : 17. The same division is referred to in the sentences, 並告無辜上下神祇 "they have declared their innocence before the superior and inferior gods of heaven and earth." Shú King, 3 : 7; and, 先王顧諟天之明命以承上下神祇, Your royal predecessor diligently observed the luminous command of heaven in knowing the superior and inferior gods of heaven and earth." Shú King, 3 · 11.

The most common division is into 鬼神, *kwei shin*, in which *kwei* denotes the spirits of deceased men, especially one's own ancestors (the dii penates), and *shin* all the gods inferior and superior. Of this division innumerable examples might be quoted, but some have been already adduced, and others will present themselves on nearly every page of the Five Classics, so that we refrain from burdening our pages with them now. That a certain superiority is given to the *kwei*, deified spirits, by naming them before the *shin* gods in their own sight, will not surprise the student of Chinese history and theology, who recollects that the distinguishing feature of the Chinese religion is the worship of ancestors. Reference to this fact explains many an obscure sentiment in their morality, and reconciles many seeming contradictions, and we are persuaded that a due appreciation of it would go far to rescue the word *shin*, from the contempt with which some seem to regard it. The worship of the *kwei* is an essential and highly honorable part of the Chinese religion; and according to Mencius one of the most unfilial (and consequently one of the most sinful acts) a man can commit, is not to marry a wife and bring up a family, for this cuts off the hope of posterity, and leaves the ancestral spirits without a worshiper. Hence in each man's private devotions he gives the highest place to the *kwei*. But notwithstanding the honor thus paid to them, it is freely admitted that they are inferior to the *shin*, for the latter are to be worshiped by all men, but the former only by their own descendants. Hence Confucius says, 非其鬼而祭之諂也, "To sacrifice to the ancestral spirits of another person is flattery." Lun Yü, 1 : 27.

We meet in the 周禮, *Chau Li*, as quoted in the Pei wan, a sentence which like the Luh Shú, already quoted, combines all the divinities, spoken of in the two preceding classes, in one general category: 大宗伯掌建邦之天神人鬼地示之禮,

"Ta-tsung-peh carefully arranged and regulated the national rites and customs respecting the celestial gods, human spirits and earthly deities."

In the 史記, *Sz' ki*, we find another classification, as follows, 八丨一名天主二地主三兵主四陰主五陽主六月主七日主八四時主, "The eight gods are, first, *Lord of heaven;* second, Lord of war; fourth, Lord of the *Yin;* fifth, Lord of the *Yáng;* sixth, Lord of the moon; seventh, Lord of the sun; eight, Lord of the four seasons." It is curious to find here the 天主 *Tien-chú*, of the Roman Catholics, classed among eight of the native gods of China.

We find also the following, "The god of the east sea is called 祝融, *Chuh yung:* the god of the south sea is called, 勾芒, *Kau wáng:* the god of the north sea is called 頊顓, *Chuen hiuh:* and the god of the west sea is called, 蓐收 *Yuh shau.*"

There are also gods for particular parts of the human body. Thus "The god of the brain is called 覺元, *Kioh yuen:* the god of the eyes is called 虛監, *Hü kien:* the god of the nose is called 冲龍, *Chung lung:* the god of the tongue is called 始梁 *Chí liáng:* and the god of the hair is called 玄華, *Hiuen hwá.*" In the above quotations which are from the Pei wan the word which we have translated god is *shin.*

Extending our researches further, we shall truly find "gods many and lords many." There is the 花丨 god of flowers; 酒丨 god of wine (Bacchus); 風丨 god of wind (Eolus); 茶丨 god of tea; 蠶丨 god of the silk-worms; 財丨 god of wealth (Plutus); 室丨 god of houses; and 灶丨 god of the kitchen. Doubtless, by a little study, gods and lords as numerous as those of ancient Greece and Rome might be found.

There are deities to help in particular seasons of peril. The goddess 觀音, *Kwán yin*, is a fair representative of the ancient Lucina, as she is called upon by women in their hour of peril; and in one of their books we find this direction, "The god of 甲子 *Kiah tsz'* is called 弓降 *Kung lung*, call upon his name when you enter the water and you will not drown. The god of 甲戌 *Kiah shú* is called 執明, *Chih ming*, call upon his name as you pass through the fire and you will not be burned."

There are also innumerable gods of places. Nearly every temple

has a niche for the local deities. So we meet such expressions as these 赴俗祭防風神, "The people of Kiú were accustomed to worship the god of Fáng Fung;" 藐姑神 "the god of Miáu Kú; 山川鬼神 "The spirits and gods of the streams and hills;" and, 谷神不死, "The valley god does not die." These last quotations remind one of the "gods of the hills and gods of the valleys," 1 Kings 20:23, 28.

It was in reference to an idolatry as debasing and to gods as numerous as those of China, that Augustine uses the forcible language. "Tot deorum * * * quos numerare quis potest? Indigines et alienigenes, cælites, terrestres, infernos, marinas, fontanos, fluviales, et ut Varro dicit, certos et incertos, in omnibus generis deorum, sicut in animalibus, mares et fœminas." De civit. Dei. 3:12.

On this error of acknowledging more gods than one, we may remark, that grossly erroneous as it is, it is yet founded on a well known and most important truth, a truth well expressed by one of the early Christian fathers, in these words. "God in the universal sense can really be designated by no name at all. Every name denotes but a part of his perfections. It is only when one takes all the possible names of divinity together, that he is able to name god." Some faint traces of this truth remained in the minds of the Chinese, even after "not liking to retain god," they had lost the true knowledge of "his eternal power and godhead," and to express what they still knew, instead of returning to the worship of the undivided godhead, they impiously parceled out the deity amongst a multitude of inferior divinities. In this they but imitated, or perhaps prepared the way for the populous mythologies and the "rabble of the gods" of western nations.

The attentive reader of the preceding quotations, to which five times the number might easily be added, will not fail to notice in how many points they correspond with the meaning of the words *Elohim* and θεος, as already illustrated in this essay, and how perfect is the conformity between the *shin* of the Chinese, and the θεος and *Deus* of the Greeks and Latins.

In the quotations that follow, we shall aim at some illustrations of the theology and worship of the Chinese as connected with the word *shin*.

The only fact of importance which we have observed, as militating against the belief that *shin* is the proper word for the divinity, is that it is sometimes used for the human soul, and the animal spirits of the body. When so used it is commonly joined with the word 精

tsing, but it is not unfrequently met standing by itself. Thus we have the expression, obscure certainly (if not absolutely nonsense,) in which *shin* can refer only to the more spiritual nature of man, 體合於心，心合於氣，氣合於神，神合於無, "The body is united to the heart, the heart to the life (breath), the life to the soul, and the soul to non-entity." The phrase 智慧神 is also by some explained to be the soul, and the word is frequently used in the, 家寶, "Family Gems," and in medical works for the soul, or the animal spirits.

The true explantion of this fact we conceive is not obtained by denying that *shin* of itself signifies divinity, but rather by the contrary process. It is well known that in Chinese theology, man is ranked with heaven and earth, as one of the three great powers, and the expressions, "man equals heaven," "man equals Sháng tí," are quite as numerous as those in which he is called *shin*. Moreover when a man dies he becomes in fact a divinity and is worshiped as such, at least by his own descendants, and sometimes by others. There is now in the city of Shánghái, the image of a military officer, who fell four years ago, while bravely fighting against the English troops, and to whom divine honors are paid. If the empire lasts much longer, he may become as famous and powerful as the renowned Kwán tí, one of the heroes in the history of the three states, who is now the tutelary god of the departments of Ningpo and Sháuking, in Chehkiáng. In Chinese theology, therefore, man is part of the deity. This principle is distinctly announced by Chútsz' in these words, 天地本吾一體吾之心正則天地之心亦正矣, "Heaven and earth are in fact but one body with myself. Therefore if my heart be correct, the heart of heaven and earth is also correct." Chung Yung, p. 4, note; and by Mencius more remotely, 天視自我民視，天聽自我民聽, "Heaven sees according to the eyes of the people, heaven hears according to the ears of the people." Mencius 5 : 14; or in other words, "vox populi, vox dei." With these facts it need not strike us as strange, or at variance with the Chinese notions of divinity, that man viewed in certain aspects should be called *shin*, divine. The well known vanity of the nation does not at all object to the appellation of *Deus in terris*, nor indeed does the primary meaning of the word in any language revolt from its application to man. Compare the words of Ps. 82: "I said ye are gods," which are also quoted by our Savior. John 10 : 31.

In addition to what is said above, on the application of the word *shin* to man, it may be added, that this use of it results in part from the inexplicable philosophy of the *yin* and *yáng*. See the *Luh-shú-kú*, under the word 魂, where we find the following remarks; 人生始化曰魄, 既生魄陽曰魂, 凡人之生陽氣之神爲魂, 陰氣之神曰魄. "The first part of man that comes into existence is called the animal life. The animal life once born, its *yáng* principle is called the soul. Thus in every man who is born into life, the *(shin)* divine principle of the *yáng* becomes the soul, while the divine principle of the *yin* becomes the animal life."

While it is freely admitted that creation and providence are by Chinese writers ascribed chiefly to heaven and Shàng tí, as the supreme god of China, yet the same are also ascribed to the *shin*.

Thus of *creation;* 鬼神神帝生天生地, "The spirits and the gods and the divine ruler produced the heavens and produced the earth." Pei wan.

Again, 鬼神造化之迹, "The actions of the spirits and the gods in the creation and renovation of things." Lun Yü 4 : 10, note. This last is quite a common expression.

Of *providence*, they say, 鬼神害盈而福謙, "The spirits and the gods afflict the proud but assist the humble." (God resisteth the proud but giveth grace unto the humble.) And,' 禮必本於天殺於地列於鬼神, "The foundation of right and propriety is with heaven, but it is separated and arranged by the spirits and the gods upon the earth." Lí Kí, sect. 4. p. 26. Also, 上神乘光, "The superior gods ride upon the light."

Immortality; 谷神不死, "The valley god does not die.' "Those who live upon the produce of the earth may attain to knowledge, wisdom and skill; those who live upon the air, possess extreme length of days, and are called *shin ming*, 神明, while they who eat not at all and die not are divine, 不食者不死而神. See Pei wan.

Foreknowledge; 知幾其神乎, "To know the times! it is the attribute of divinity." Yih King, 6 : 13. Also in the Chung Yung, chap. 24, after describing the sagacity of the perfectly true or sincere man, who can foresee and prepare for approaching good and evil, it is added, 故至誠如神, "Thus the perfectly true man

is like the deity." In this there is a distinct recognition of the attribute of foreknowledge as belonging to the gods.

Divine worship. Sacrifice to the gods as though they were present," 祭神如神在, Lun Yü, 2:8. Again, 子曰夏道尊命事鬼敬神而遠之○殷人尊神率民以事神先鬼。周人敬神而遠之, "Confucius said, the principles of the Hiá dynasty, were to honor heaven's decree, serve the spirits, and, revering the gods, to keep them at a distance: the men of Yin honored the gods, and induced the people to serve the gods: while the men of Chau revered the gods, and kept them at a distance." Lí Kí 11:11,

Also, 事鬼神則難, "To serve the spirits and the gods is difficult. "Shú King 3:35; and 能事鬼神, "To be able to serve the spirits and the gods." Shú King 4:28; 以養生送死以事鬼神上帝皆從其朔, "In nourishing the living and interring the dead, in serving the spirits, gods and Shángtí, let all things commence in due order." Lí Kí 4:27.

"In this month (the sixth) order the four 監 *Kien*, and all the officers generally to feed the victims; and exhort the people with their utmost diligence and strength to attend to the worship of the royal heavenly *Sháng tí;* the gods of all the hills and great streams; and to worship the spirits in the ancestral temples, and at the altars of the earth and of the grain, in order to procure happiness for the people." Lí Kí 3. p. 41.

Punishments were also to be inflicted on all who would not serve the gods; 山川百祀有不舉者, 爲不敬不敬者君削以地, "If any do not serve the gods of the hills and streams, it must be through want of reverence; for this want of reverence let the prince deprive them of the lands." Lí Kí 3:6.

From the above investigation of the uses of the word *shin*, it appears that it has several significations corresponding, as nearly as could be expected, with those of the words *Elohim* and θεος; viz:

1. Great excellence; Compare signification of *Elohim* No. 6.
2. Generic name, for divinity; Compare, do. No. 1.
3. Applied to all the gods of China; Compare, do. No. 3.
4. Applied to spirits and demons; Compare, do. No. 4.
5. Applied to men; Compare, do. No. 5.

Thus it appears that it corresponds with the word *Elohim* in all its senses, except that of *the true God*, an idea which, as we under-

stand it, does not exist in China, and which of course they cannot attribute to the word *shin*, unless taught to do so by others.

In passing from the consideration of the *Shin* to that of *Shángtí* and *T'ien*, we might adopt the language of Augustine, "Omissa igitur ista turba minutorum deorum debemus inquirere." (De. Civ. Dei. 4 : 9.) The ancient Chinese, whilst worshiping many gods, did yet acknowledge one supreme Lord. In this they have acted like every other idolatrous nation. While worshipping a host of idols, under every green tree and on every high hill, they had yet sufficient of the light of nature, or the glimmerings of revelation and tradition, to teach that there must be one being above all others. The Greeks had their Ζευς; the Romans their Jupiter; the Phenicians their Baal; the Britons their Woden; and the Chinese their Shángtí, or T'ien. In the earliest and simpler ages of Chinese history, this being and the inferior gods and spirits were not represented by images. They seem to have been a remarkably religious people, and in reading the parts of the Shú King, where mention is made of Shángtí, one is forcibly reminded of the Great Spirit of the American Indians, and the minor deities and spirits of their worship.

As a matter of course, every term of excellence is applied to this supreme ruler. The term which Mr. Gutzlaff has adopted, for the ture God, 皇上帝, royal Shángtí, and its kindred phrases, 皇矣上帝。皇皇后帝。皇天上帝 and 上帝是一, are of frequent occurrence. See the Shú King, 5 : 16; Shí King, 6 : 15; and 8 : 7. On the last quoted phrase, we find this note; "Shángtí, is heaven's ruler. He is called Hwáng to denote his authority and controlling power."

Shángtí is spoken of as the *Creator* of men. Thus 北極天一大帝其精八生, "It was the energy of the royal great ruler of the Northern Heavens, that produced men."

Providence, especially and almost soley, as it regards the government of the Chinese empire, is the distinguishing attribute of Shángtí. Mencius quotes the Shí King, in which it is said, "Although the descendants of the Shang dynasty were two numerous to be reckoned even by myriads, yet, 上帝既命 'when Shángtí, gave the command,' they all submitted to the rule of the Chau dynasty." Menc. 4 : 10. Among the numerous examples in which providence is attributed to Shángtí, are the following:

上帝耆之, Shángti delighted in him; Shú King 6 : 15

上帝臨汝, Shángtí comes near you;
上帝引逸, Shángtí brings peace and quiet; Shú King.
上帝不蠲 Shángtí does not justify the wicked; Shú King.

Divine worship. A being thus exalted and pure, is of course to be praised and honored, and such expressions as the following, are frequently met with.

予畏上帝, "I fear Shángtí." Shú King.
敬事上帝, "Fear and serve Shángti. Shú King 6:20.
商王受弗事上帝神祇, "Shau, a king of the Shang dynasty, did not serve either Shángtí, nor the celestial nor terrestrial gods." Shú King 4:2.

"There was a certain man in the state of Sung, who delighted in the virtues of humanity and righteousness. A black cow in his possession gave birth to a white calf. He asked Confucius respecting it, and Confucius replied, it is a fortunate event, sacrifice it to Shángtí." Lieh tsz' in the Pei wan.

Worshiping Shángtí is the *peculiar* duty of the emperor, the common people are seldom asked to engage in it. Hence such directions as the following, are not unconmon: 天子將出類乎上帝, "When the emperor is about to go out on a tour, he sacrifices (the *luy*) to Shángtí." Lí Kí, 3:7. Thus in the famous ceremony of the emperor's ploughing a field, he is directed, 祈穀於上帝, "to pray for grain from Shang tí. Lí Kí, 3:26.

As we shall show hereafter that Shángtí and T'ien are synonymous, we add here two other quotations, in which divine worship is ascribed to him; 天子祭天地諸侯祭社稷大夫祭五祀, "Let the emperor sacrifice to heaven and earth, the chief rulers to the gods of the land and the grain, and the secondary officers offer the five sacrifices." Lí Kí 3:11. And, 郊社之禮所以祀上帝也, "The rites of the Kiáu and T'ú are those in which sacrifices are offered to Shángti." Chung Yung, 23.

On this the commentator remarks, that the *Kiáu* were sacrifices to heaven, and *T'ú* to the earth. It is, especially in the older books, that Shángtí is thus frequently spoken of. His name is mentioned, and allusions are made to him, in nearly every page of the Book of Records, and the Book of Odes. The first ode in the seventh section of the latter is as follows:

蕩蕩上帝, "The great and glorious Shángtí,

下民之辟, Is the ruler of the lower people.
疾威上帝, But he is an oppressive Shángtí,
其命多辟, And his commands exceedingly unjust.
天生烝民, Heaven produced the multitudinous people.
其命匪諶, Why cannot his decrees be now relied upon?
靡不有初, Because of those, who, as they came from him, were all upright,
鮮克有終 But few have persevered in goodness to the end

In this ode, it is evident that Shángtí and T'ien are synonymous. With all their reverence to the supreme ruler, the ancient Chinese did not scruple to elevate men to the same rank and dignity. According to the Shí King, as quoted in the Tá Hioh, "The monarchs of the Yin dynasty, before they lost the hearts of the people, could equal Shángtí." And in the Hiáu King, as quoted in the Pei wan, we are told 周公宗祀文王於明堂以配上帝, "Chan Kung honored and sacrificed to Wan wáng in the open court, thus making him equal Shángtí," We shall presently meet this same expression as applied to T'ien. The origin of this idea we are not at present prepared to investigate. It may have been either the consequence, or the cause, of ancestral worship, though perhaps it arose from the fact of Shángtí and T'ien being considered synonymous, and as T'ien is used in senses which admit of man being said to equal it, the phrase by degrees, was applied not only to heaven, but to heaven's rulers and to all the gods.

However correct the opinions of the ancient Chinese may have been, (and they never could have been perfectly correct, for they acknowledged innumerable other gods with him,) it is certain that the grossest idolatry is now taught in connection with his name. Images of him are made, and shrines built for him in the temples, and instead of there being but one, there are several deities called Shángtí, whose birth-day (!) occurs on the third day of the third month. But the birth-day of that Shángtí, who is now worshiped in Ningpo, and commonly known by the name, 玉皇大帝, "Jeweled royal great ruler," occurs on the ninth-day of the first month. According to M. Visdelou, in the appendix to M. de Guignes' Shú King, there are not more than five Shángtí. We have met several passages in which these five Shángtí are referred to, but it is possible that they are merely different manifestations of

the same supreme ruler. The reader can judge for himself, as we subjoin the passages:

(1.) 四時迎氣祭五天帝於四郊, "In the four seasons of the year, look up and sacrifice to the five rulers in the use of the four sacrifices to heaven."

(2.) 明堂祀五帝之神新禮五帝卽上帝卽天帝也, "In the open court, he sacrificed to the five divine rulers, a rite but lately introduced. The five rulers are Shángtí, or heaven's ruler."

(3.) 明堂除五帝之位惟祀上帝, "In the open court, carefully cleanse the throne of the five rulers. Thus sacrifice to Shángtí." The above are from the Pei wan.

In the Lí Kí, sec. 3, we find 其帝太皞其帝炎帝其帝黃帝其帝少皞其帝顓頊, "The ruler of spring is Tái hau; the rulet of summer Yentí; the ruler of autumn Hwángtí; the ruler of winter, Shíuhí; the ruler of the middle is Chuen Hiuh." If the "rulers" in the last quotation are the same as in those which precede it, and are the ones referred to by M. Visdelou, it would seem, he is mistaken in affirming that there are five Shángtí. His reference, however may be to other writers, and at all events, his making out such an assertion at all, shows how uncertain is the belief respecting the supreme God of the Chinese.

Tien, 天. Confucius came to reform, not by destroying, but as far as possible by restoring things to their old places, and sedulously inculcating the observance of the ancient rites far more than can well be expressed, but it may be doubted, whether her theology did not lose much more in definitions than it gained in purity, by his labors. We think the present atheism of the mass of Chinese scholars, may be attributed, in great measure, to the influence of the "teacher of ten thousand ages." His mind was too clear to be enshrouded by the absurdities of idolatry, and to express his abhorrence of it, he declared that the man who first made images was, as a punishment, condemned to die childless. Mencius, 2:10. If anything was characteristic of this great man, it was his extreme cautiousness. Hence his sayings are so framed as to be often obscure, and he used the utmost care in expressing an opinion on a subject of which he did not feel himself well informed. As may well be supposed he was aware of his slight acquaintance with divine things, and said but little about them.

His followers remarked of him, 子不語怪力亂神, "The sage did not speak freely of marvels, of feats of bodily strength, of rebellions or of the gods." Lun Yü, 4 : 11.

Hence when Tsz' Lú 問事鬼神, "asked respecting the service of the spirits and the gods," Confucius replied, 未能事人焉能事鬼, "Since you cannot yet serve men, how can you serve the spirits?" Lun Yü, 6 : 5. And hence too, admitting the existence of the gods, but deeply sensible of his ignorance of their nature, his advice to his disciples was, 敬鬼神而遠之, "Venerate the spirits and the gods, but keep them at a distance." Lun Yü, 3 : 30.

With these indefinite notions on the subject of the deity, it is natural to suppose, that his cautiousness would lead him to use the most guarded language, and where he knew nothing definitely, to say nothing definitely. This is a characteristic of all cautious minds, and has been remarked of other speculators in theology among the heathen. "Socrates avoided every more minute explanation concerning the nature of God, as being unintelligible to man." (Tholuck on Heathenism). And to such an extent did Confucius carry his cautiousness, that it seems as if even the definiteness of the term Shángtí was distasteful to him. It is somewhat remarkable, that he never uses the word Shángtí in all the Four Books, except when it occurs in some of the ancient books, which he had occasion to quote. We have as yet met but one instance (already quoted in this essay,) in which he uses it of his own accord.

If the term Shángtí was too definite for him, he found a ready resort in the word 天, *t'ien*, which occurs with frequency in his works, and which he uses in so indefinite a manner, that it is often difficult to tell whether he means the visible heavens, some general superintending providence, or the ruler of heaven, commonly called Shángtí. Using such a word as this, its vagueness offered a ready means for maintaining his own reputation for oracular sayings; for if what he said was inapplicable to one of the significations of Shángtí, it might suit another, while there was no such resort in the definiteness of Shángtí.

When one meets with the word T'ien in the Chinese writings, he is obliged to ask, in what sense is this word used here? Does it denote the supreme God of the Chinese? Is it merely a designation of some indefinite controling power? Or does it refer to the material heaven alone? We give some illustrations of each of these significations.

1. *Material Heavens:* 九天者 "The nine heavens are as follows; 中央曰鈞天; "the middle heaven is called the *kiun* heaven; the eastern, is called the 蒼 *tsáng* heaven; the north-eastern is 旻 *min* heaven; the northern is 玄 *henen* heaven; the north-western is 幽 *yú* heaven; the western is 皓 *hán* heaven; the south western is 朱 *chú* heaven; the southern is 炎 *jen* heaven; the south-eastern is 陽 *yáng* heaven."

Again: 趙簡子疾五日, 寤曰, 我上帝所甚樂, 與百神遊於鈞天; "Cháu Kientsz' was sick (delirious) five days; awaking, he said, the land of our Shángtí is extremely delightful; I wandered with all the gods in the *kiun* heaven."

Also: 若特不殺不盜不邪淫不妄語兩舌惡口綺語得生兜率天, "If you hold fast the principles of not killing, not stealing, not committing adultery, not speaking false words, nor double tongue, nor foul mouth, nor glozing speech, you will obtain life in the Tau Suh heaven."

天不可階而升, "Heaven cannot be climbed up to." Lun Yü, 10 : 10.

天之高也. "Heaven's height." Mencius, 4 : 45.

2. *General superintending power and providence*; (1) 思知人不可以不知天, "He who reflects on man cannot but know heaven;" Chung Yung, 25. (2) 貴富在天, "Wealth and honor depend on heaven." Lun Yü, 6 : 23. (3) 不怨天, "Cherish no bad feelings against heaven." Lun Yü, 7 : 33. (4) 吾之不遇魯侯天也, "My not meeting the prince of Lú is by the appointment of heaven." Mencius, 1 : 52. (5) 天視自我民視天聽自我民聽. "Heaven sees and hears according as the people see and hear." Mencius, 5 : 14. (6) 天不言, "Heaven does not speak." Mencius, 5 : 12.

3. *A supreme ruler.* (1) 萬物本乎天, "All things are originally from heaven," Yih King. (2) 夫天者羣物之祖也, "Heaven is the ancestor of all things." (3) 天之生此民也, "Heaven produced this people." Mencius, 5 : 18. (4) 獲罪於天無所禱也, "For him who has offended heaven no prayers can be offered." Lun Yü, 2 : 9. (5) 莫上於天, "There is nothing more divine than heaven." (6) 故曰配天, "Therefore it is said, he equals heaven." Chung Yung, 46.

It may be said there is but little difference between the passages in which we quote T'ien as meaning a supreme ruler, and those in which we say it means merely a superintending providence. This is freely admitted. The senses of the word are so vague that it is often impossible to say precisely what it does mean. In the older books, however, as the Shú King, and the Shí King, it is used much more definitely in the same sense as Shángtí. See some of the examples and the ode already quoted, and the Shú King *passim*. The original distinction between the terms T'ien and Shángtí, would seem to be, that T'ien is the dwelling place of Shángtí, but often used to denote the power of Shángtí, and oftener still used for that term, so that it may justly be considered its synonyme.

We think that a comparison of the foregoing quotations, and especially a perusal of the Shú King, must show, that when T'ien is spoken of as a divinity, it is identical with Shángtí.

1. Because in the two books, just referred to, the two words are frequently used interchangeably.

2. The sacrifices to both are the same, and chiefly by the emperor.

3. The same terms are applied to both; e. g. 皇天上帝 〇 皇上帝 is scarcely a more common term than, 皇天. Good men 配上帝, and they also 配天. Good men 助上帝; and they also 贊天地.

4. It is the opinion of many sinologues, and is freely affirmed by the Chinese, that T'ien or T'ien-tí is the same as Shángtí, and the Luh-shú-kú puts the matter beyond doubt in these words; 帝主宰之尊稱。故天曰上帝, "Ti is the honorable designation of power and authority, and therefore heaven is called Shángtí." (See sub. voce, 帝.)

When the words 天地 are used together, it is still more difficult to discover what is meant by them. Thus in the famous passage in the Chung Yung, chap. 22. 唯天下至誠, &c., "Only the most truthful of mankind can assist heaven and earth in reproducing and nourishing all things, but he who can do this ranks on an equality with heaven and earth."

So in the Yih King we are told, 夫大人者與天地合其德, "Now the truly great man unites his virtue with that of heaven and earth," which has a high sound; but, in another part of the same work, we are told, 天地之大德曰生, "The greatest power or virtue of heaven and earth is called production." This may

mean either that heaven and earth are the supreme divinities and producers of all things, and that man ranks on an equality with both; or it may mean that the rains descending from heaven and fertilizing the earth, cause the grass to grow, and the animals to thrive, which are afterwards trained and nourished by man. We presume that even the Christian would not scruple to say that man assists heaven and earth in this sense. There is however less ambiguity in the following sentences, 聖人參於天地並於鬼神以治正也 "The holy men are equal with heaven and earth, and rank with the spirits and the gods in the acts of government." Lí Kí, sect. 4, p. 30.

We close our numerous extracts from Chinese writers, with the following curiously metaphysical note of Chingtsz', in his Commentary on the Yih King. It proves that he regarded T'ien and Shángtí as merely different names for the divine power of the universe, which may with equal propriety be called *Kwei-shin*; 夫天專言之則道也。分言之形體謂之天主宰謂之帝，功用謂之鬼神 "This word *t'ien*, considered in the abstract, is simply (*Táu*) reason; but if you regard its divisions, then, as to its form or figure, it is called heaven; and as to its power and authority, it is called ruler (Shángtí); and as to *its active energy and manifestation*, it is called *kwei shin* spirits and gods." (Pei-wan.)

The conclusion to which we have come from the examination of this subject, is this: the Chinese worship many gods, known by the general name 鬼神 *kwei shin*, but chiefly by the term *shin*. Among their gods they acknowledge one supreme ruler, called *T'ien* or *Shángtí*, to whom they maintain that supreme honor is due, and to whom of course there are terms of higher honor than to the *shin collectively*; but that we, in accordance with apostolic example, and the customs of Christians in all nations, should select, not the name of the Chinese supreme god, to designate Jehovah, but rather the general term for divinity, i. e. we should use, not *T'ien* nor *Shángtí*, but *Shin*. The reasons for this conclusion we give below, trusting that the importance of the subject will be sufficient apology for the length of our essay.

1. We object to the term Shángti, because it is the synonyme for *t'ien*, heaven. We deem this fact sufficiently established by the quotations already adduced, and as we know of no one who contends for the use of the term *t'ien*, we think it rather strange that its admitted synonyme, Shángtí, should find so much favor. It is un-

necessary here to go over the arguments against the use of the word t'ien. In certain connections we do not object to its use, any more than to the use of the word heaven in the English language; but we know of no reason why it should be brought into general use, and when even the Roman Catholics have been forced to discard it, we should be sorry to see it adopted by the Protestants.

2. The word Shángtí (and every other proper name of a heathen idol) is objectionable, because it makes the heathen think, when we use it, that we refer to one of their own idols. Shángtí is so well known as one of the greatest of the Chinese gods, that with all the explanations we can use, we find it difficult to prevent the people from, saying, "You refer to *Yoh hwáng tá-tí*; it is perfectly right to worship him;" and we have often found it impossible, after repeated explanations to convince our hearers that the high ruler, we spoke of, was different from the false idol of their worship.

3. One main argument for the use of *Shin*, as the term to designate god, is founded on the fact that it is the generic name for god or divinity in Chinese. If this be admitted, (and we see not how it can be denied, there is no other such for Shángtí is confessedly not a generic term,) then it seems to follow as a matter of course that it should be used. All scriptural authority, all apostolic example, and all Christian custom, is in favor of using the generic term for divinity in each nation as the designation of the true God. In Greek, although there was the term Ζευς appropriated to their supreme God, of whom glorious things were spoken, yet the overwhelming authority of Christ and his apostles, (to say nothing of all the Greek fathers) decides that the words θεος and Κυριος shall be used, and this, well knowing that the pagan Greeks worshiped "Gods many and Lords many." In Latin, although there was a Jupiter equally supreme among the gods, yet the uniform custom, sanctioned doubtless by the apostle Paul, who dwelt so long at Rome, has been to use Deus and Dominus, though the Dii and Domini of Rome were as numerous and false as the Kwei-shin of China. In the nations of northern Europe, though there was the powerful Woden and Thor, yet the generic and simple terms, God and Lord have been the chosen terms in which British and American Christians worship their Creator. And in Germany Gott and Herr have received only an additional sanction in the venerable version of Luther. Why then should the descendants of those who rejected the terms Woden and Thor, and Jupiter, &c., adopt the name of the national god of China, to designate Jehovah? Shángtí admits a multitude of inferior gods

without jealousy, but Jehovah says, "I am God and there is none else," for divinity is centered in himself alone.

4. There are strong objections to the use of T'ien and Shángtí which are tacitly admitted even by those who insist most on using them. The principal of these is that we want some generic name to express equally the true God and the deities of those whose blinded minds conceive that their own gods are true. Human language must express human thoughts, but the thoughts of the heathen are that their idols are god. Necessarily therefore they must use the same term for god, that is used by those who speak of the true God. But those who use the term Shángtí for the true God, use another term when speaking of the gods of the heathen, and the confusion hence arising, and loss of all the point and emphasis of many a passage of scripture is not easily described. A few examples will show our meaning and the force of this argument.

In the striking passage 1 Ki. 15:21, 27, "If the Lord be God follow him, * * * cry aloud for he is a God," in both cases the same word *Elohím* is used in the original, and in the second the whole point of the irony rests on the use of the word. "The being you worship, you believe is God. You are now on trial for his honor, and your own lives depend on proving that he is the god. Cry alond, he is a God." Turning to Mr. Gutzlaff's translation we find the first sentence translated thus; 若皇上帝係上帝則必隨之; "If the royal Shángtí be Shángtí then certainly worship him." If Shángtí is the proper translation of *Elohím*, then let it be used in both sentence. But in the second, Mr. G. gives us, 其係神明, "He is an inferior god." It would puzzle acuter minds than those of the Chinese to see the particular point and irony of the prophet in a translation like this. Why is the same word *Elohím*, occurring in the same connection, so differently translated? The same reason which requires Shángtí in verse 21, requires it in verse 27; or if *shin* be the proper word in verse 27, it should also be used in the preceding one.

An example in which the impropriety of rendering the same word, *Elohim*, by different terms in Chinese, is still more manifest, is furnished in the 82d Psalm. In the first verse we read, "God standeth in the congregation of the mighty (lit. of the gods,) he judgeth among the gods." Here the word *Elohím* occurs twice and *El* once. In Mr. Gutzlaff's translation we read, 上帝立在英人之會在神中審判. Here we have the same word ren-

dered first *Shángti*, then *Ying jin*, and finally *shin!* Even admitting that the second gives the sense, the third is indefensible on any principle of sound philology. In the sixth verse, "I said ye are gods," were the same word *Elohim* occurs, Mr. G. gives us *shin.*

Turn now to the quotation of this Psalm in the New Testament, where the faults of rendering θεος by different terms are more glaring still.

In the tenth chapter of the gospel by John we are told that the Jews took up stones to stone our Lord, because he made himself *God.* He justifies himself by appealing to the eighty second Psalm, where it is said, "I said ye are gods." It is an argument from the less to the greater. "If he called them (θεος) gods to whom the word of god (θεου) came, how could it be blasphemy in Christ to call himself the son of God." Here the whole force of the argument depends on the use of the same word god in each case. Look how it is weakened, or rather totally lost in the version of the New Testament now in use. There the story is, "The Jews took up stones to stone him, because he made himself the son of *Shángti.*" He replies. "It is written in your law, "I said ye are *shin.*" "Now if men receiving *Shángti's* commands are called *shin*, why do you accuse me of blasphemy for calling myself the son of *Shángti?*" We confess ourselves unable to see the force of *this* reasoning. Nor do we see any reason why the inspired example of using only one word in all these cases should not be followed by us. If Shángtí be the proper *generic* term for god, use it altogether; but do not arbitrarily interpret and confound by different terms, what the Holy Spirit has expressed by one.

It is a generally admitted principle, in translations, that a word should be uniformly rendered, unless the context forbid it. But the advocates of the term Shángtí, are commonly found to violate this rule by using Shángtí for the *true* and shin for *false* gods, while in the original the same word is used for both.

Look, for example, at the passage, Cor. 8: 4, 6; "There is none other *god* but one, for though there be that are called *gods*, whether in heaven or in earth (as there be *gods* many and lords many,) but to us there is but one *God* the father, and one Lord Jesus Christ." How simple and forcible is this! The repetition of the same word θεος, first for the true God, then for false gods, with a reference to their number, and then by contrast vindicated for the true God alone; adds force and beauty to the thought the apostle wished to convery. The Greek language was copious enough to have furnished different

terms, and the apostle Paul was sufficiently master of the art of rhetoric to have used them aright; but he prefers to confine himself to the simple word θεος.

In the common version of the New Testament, we find the following.

上帝獨一無他也，蓋天地內雖有多邪神名，亦依人見有多神多主，但吾所崇獨一大父上帝.

By what authority, we would respectfully, but earnestly ask, is the simple word θεος, in this passage subjected to the various renderings 上帝 *Shángtí*, 邪神名, *tsé shin ming*, and 神 *shin?* It needs but a glance to see how completely the force and beauty of the apostles' language is lost in the translation.

It is time to attend to the objections that are urged against the term *Shin*, which are supposed to decide in favor of using *Shángti*.

1. "*Shángti* is the most honorable term, and respectable Chinese tell us he alone should be worshiped." We are rather surprised at this objection. It is not common to bring the heathen in as arbiters to decide for Christians, by what terms they must worship the true God. We do not admit their authority, especially when we have apostolic authority for our guide. The very same argument might have been used to induce the apostles to use Jupiter, or Woden, or Thor, and for ought we see, with as good reason, unless indeed any one will undertake to maintain that at some former time the Chinese possessed the knowledge of the *true God* and worshiped him, and him alone, under the name Shángtí! As we presume no one will undertake this, we think the argument we are considering may be safely passed by, on the ground that it proves entirely too much.

2. "*Shin* is a mean low word. There are *shin* at every corner of the streets. It is not befitting the dignity of the true God to give him such a common term." This argument, like the preceding, proves entirely too much. It was just as true and just as forcible in ancient days as it is in China now; θεος and Deus were as "mean" and "low" and "common" in Greece and Rome as *shin* is in China now; nay we might undertake to prove they were more so. The apostle admits that these were gods many, but he told the Christians to worship one God.

Look at the *Turba Deorum* of Rome; *Vaticanus*, god of crying babies; Cumira, god of cradles; Sera, Segetina, Nodatus, Voluntina, Patelana, Forculus, Cordua, Limentinus, or those viler still, of

whom with singular felicity Augustine says, "Priapus et Cloacina, et Pavor, et Pallor et Febris, et cetera, non numina colendorum, sed crimina colentium."

All these were *Dii*, and we greatly doubt whether among all the *kwei shin* of China, enough can be found to rank with even those which Augustine mentions, much less those which he was ashamed to name; yet though the word *Deus* was applied to all these, he did not scruple, in a work written expressly against idolatry, to employ it constantly to denote the true god. Moreover the advocates of the argument, we are now considering, forget that they have no right to use it. They use the word *shin* for the holy spirit. How comes it about that the term which is too "low" and "mean" to designate the Father and the Son is yet good enough to designate the Eternal Spirit, the same in substance with the Father and the Son and equal in power and glory? The fact that the word is used to designate the Holy Spirit, shows that the objection just urged can have no force at all, though, as we shall presently show, *shin* is by no means a suitable word to denote the third person of the Trinity.

3. An objection, to which there is weight, though it is seldom urged, is that *shin* is not a colloquial word, and that consequently if you speak of *shin* or the *true shin*, or the *living shin*, &c., the common people will not understand what is said. Admitting this, in its fullest extent, the difficulty is by no means insurmountable. The people can be taught to use the word *shin*, and connect with it the ideas we wish to teach respecting the true god, far easier than they can divest their own minds of their heathenish associations with the word Shángti, and make that word the representative of the true and living God.

Our conclusion therefore is, that *shin* is the nearest equivalent to the *Elohim* and Θεος of the Old and New Testament.

ART. II. *The Eighth Annual Report of the Morrison Education Society, for the year ending September 30th*, 1846.

THE Eighth Annual Meeting of the Members and Friends of the MORRISON EDUCATION SOCIETY was held at 6 P. M. on the 30th September, 1846.

Present,—The Rev. Dr. Bridgman, the Rev. Messrs. Stanton, Milne, and Cleland, Lieuts. Tod and Davis, Messrs. D. Matheson, C. J. F. Stuart, Shortrede, Parker, Cairns, Olding, Balfour, Gilbert, Bird, Inglis, Howell, and others.

The President, the Rev. Dr. Bridgman, having, in a brief address, noticed the improved prospects of the Institution, and touched on the loss it had so recently sustained by the much regretted death of Dr. Dill, one of its most active officers, the several Reports annexed were read to the Meeting; after which the following Resolutions were carried without dissent, short and appropriate remarks having been made by each proposer:—

1. Proposed by the Rev. W. C. Milne, seconded by Dr. Balfour,—That the Reports just read be accepted and published under the direction of the Trustees.

2. By J. Cairns, Esq., seconded by Dr. Gilbert,—That the collection of Annual Subscriptions and Donations be made as soon as the Annual Report shall have been printed.

3. By the Rev. V. Stanton, seconded by A. Shortrede, Esq.,—That, as it has become necessary, on account of Mrs. Brown's protracted illness, for Mr. Brown to leave China for a time, the Society request the Trustees to commission him, as their accredited agent, to collect funds, during his absence, for the enlargement and permanent maintenance of the Morrison Education Society's School.

The members then proceeded to elect by ballot the Society's officers for the ensuing year. It having, however, been suggested by a member, and agreed to by the Meeting, that the officers should be nominated for the approval or disapproval of the members, without the formality of a ballot, the gentlemen whose names appear in a subsequent part of the Report were unanimously elected.

A vote of thanks having been accorded to the President for his services as Chairman, and for the continuous and disinterested exertions which since the formation of the Society he has invariably made to forward its interests, the meeting adjourned to the examination-room, where the pupils were publicly examined as to the progress made since their acquirements were last similarly tested.

REPORT OF THE TRUSTEES.

September 30th, 1846.

The reports of the Rev. Mr. Brown and of the examining committee contain so detailed a description of the progress of the school

during the past year, that the Trustees have but a light task to perform in treating of a few points they deem particularly worthy of the notice of the members and friends of this Institution.

It affords us great pleasure to preface our remarks with the expression of our conviction, that at no period of the existence of the Society have we had more reason than we now have to hope that its benefits will extend so far as to realize the wishes of the most sanguine of its projectors.

Previous to the last General Meeting, from unavoidable neglect, the funds of the Society were in so unsatisfactory a state as much to damp the ardour of its friends; but since that time they have received so seasonable an addition, and the aspect of its affairs has so much improved, that we trust the time is not distant when its present limited sphere of usefulness may be greatly extended.

It will be recollected, that at the last Annual Meeting a resolution was passed to the effect, that as the two teachers employed by the Society would be as well able to educate sixty as thirty boys, the number of pupils then at school should be doubled, and that subscriptions should be raised for the purpose of defraying the expense of additions to the Society's buildings sufficient for the accommodation of this increased number. It was found, however, after the Meeting, that the calls upon the foreign residents for charitable purposes had recently been so heavy, and the arrears of subscription to be paid by members of the Society so great, as to render it prudent to allow a longer period to elapse, before making further demands on the benevolence of the community.

By a reference to the records of the Constitution of the Society, it will be found that the great object of its foundation was, "the establishment and improvement of Schools in which Chinese youth should be taught to read and write the English language in connection with their own; by which means shall be brought within their reach all the instruction requisite for their becoming wise, industrious, sober, and virtuous members of Society, fitted in their respective stations of life to discharge well the duties which they owe to themselves, their kindred, their country, and their God." The field of the Society's operations is one containing, by well authenticated accounts, upwards of three hundred millions of our brethren, and the task which it has undertaken will be completed only when each individual of this multitude shall have been amply provided with the means of becoming able to fulfil the duties above specified.

It cannot be expected that large results will soon be manifest from

so small a beginning; but, supposing that one-tenth even of the boys now educating under the Society's auspices were to devote their lives to the instruction of their countrymen, and that an equal proportion of their scholars were to follow so good an example, how great would, in all probability, be the change that a few years would effect in the circle of their influence!

It will be seen from these remarks, that the present efforts of the Society have been very feeble in comparison with what may reasonably be expected from it, when it shall receive the support which it undoubtedly deserves from every foreign and native inhabitant or friend of China. They are not, nevertheless, to be depreciated; as their feebleness has arisen principally from a continuance of adverse occurrences over which no human control could be exercised, and we may, in proof that they have not been altogether valueless, allude to what it is to be hoped will prove only one of the many instances of usefulness which it will be the privilege of the Trustees in future years to record,—we mean the fact, related in Mr. Brown's report, regarding a Treatise on Western Political Economy which has been translated into Chinese by one of the pupils, and is now being printed at Canton for gratuitous circulation. This pupil has not by a year and three months completed his course of study.

The benefit of the measure of appointing an Examining Committee, adopted at the last Annual Meeting, will be sufficiently apparent by the reports which are annexed; and the Society is much indebted to the gentlemen composing that Committee for the regularity and assiduity with which they have performed their duties

We have to regret the sickness, terminating in two instances in death, with which the pupils have been visited; but the attention and care shewn in every case to the unfortunate invalids have been such as to prevent the existence in the minds of the Chinese generally of any impression on that head likely to prove prejudicial to the Society's future usefulness.

The State of the Funds of the Society will be best learnt from the Treasurer's Account Current, which exhibits a more satisfactory balance than did that of last year.

We have now to mention the proposal of Mr. Brown,—to make his unavoidable visit to America a means of drawing attention in that country and England to the educational efforts being made by the Society, and to collect from those countries such pecuniary support as may reasonably be expected. We think this proposal well deserving your consideration The deep personal interest felt by Mr.

Brown in the cause to which he has devoted his life, added to his other qualifications, will doubtless do much towards rendering his mission effectual. Having, from a closer intercourse with Mr. Brown than that of other members of the Society, had frequent opportunities of admiring the satisfactory manner in which he has conducted the school, we cannot avoid, on such an occasion as this, expressing our approbation of the manner in which he has carried out the wishes of the Society; nor can we refrain from offering our tribute of praise to Mrs. Brown also, for the benefits the pupils have derived from her domestic example and almost maternal attention to their wants. We earnestly hope that they may both return with recruited health to the scene of their labour.

We would also notice the judicious choice made by the Committee in the selection of Mr. Macy, who arrived in March last from America, and has been since that time engaged in the performance of his duties as second teacher, with advantage to the Society and credit to himself.

We now invite attention to the reports of Mr. Brown and of the Examining Committee.

MR. BROWN'S REPORT.

To the Trustees of the Morrison Education Society.

Gentlemen,—The approaching anniversary of the Society reminds me that an account of the School will be required for the Annual Report. In the statements that are to follow, it shall be my object to make you acquainted with the internal affairs of the Institution in as plain a manner as possible.

If there is one thing that I have always desired to avoid more than another, it has been the very semblance of exaggeration in my annual communications to the Trustees. I have moreover the satisfaction of thinking, that nothing has been published respecting the school, which according to the best of my knowledge is of doubtful truth. But as there is a somewhat common relish among men for startling facts and thrilling incidents, I have sometimes feared that the absence of these in my Reports may have disappointed some, and cooled the zeal of others friendly to the Society. Men are very apt to judge of the importance of things by their size, count, or show. At the present day, especially, any change short of a revolution, any improvement in character that does not announce itself by a loud report, is hardly deemed of moment enough to be noticed. But it will be seen in the end, that small changes are quite as much needed, and that great and sudden

ones have been much rarer than the wonder-loving portion of mankind have been ready to believe. It will also be acknowledged that truth is better than fiction; and when too ardent hopes, fed by exaggerated statements, have experienced the disappointment that is sure to befal them, the minds of men will revert with satisfaction to the facts which before may have been overlooked, because they were slow in their development, or presented in too sober a guise. By pursuing a course of plain truth-telling, we shall be able to refer to the Society's published documents as a record of facts. These will furnish a better criterion of its usefulness than results merely anticipated, however imposingly the perspective of the future may have been painted.

At the date of the last Annual Meeting, there were thirty pupils in the school. One of these had been allowed, a few days previous to the meeting, and after the report had been written, to go home, on account of ill health, at the urgent request of his parents. A few days after, we had the sorrow to hear of his death. He was a member of the fourth class, and a native of Whampoa.

On the 1st of August last, another lad, an orphan from Nanking, died very suddenly of congestion of the liver. These two make the number of deaths four since the school was opened. The last mentioned boy was a member of the third class.

Another small boy, the youngest in the school, who had been supported by an English gentleman, and was a native of Ningpo, was recalled by his benefactor, because he had ceased to have any control over him, and the boy's friends were desirous that he should return to his home. It is hoped that the child will still be enabled to continue his education in some school opened by missionaries there.

In this way our number of pupils has been reduced from thirty to twenty-seven. One of them is still at Shánghái in the British Consulate; but he is expected soon at school again.

There has been an unfortunate interruption in the studies of four other pupils within the last four months, arising from a disease somewhat resembling dropsy. It is the opinion of the medical gentlemen who have inquired into these cases, that the complaint originated in too sedentary habits, and too little exercise, producing debility. But though nothing serious was apprehended by us, the boys affected became somewhat alarmed, and this rendered it more difficult to cure them. The first boy who was taken with this affection of the lower limbs, was under treatment here for about a month, and then he desired to be allowed to go home, where he could try the benefit of change and Chinese medical treatment. He was permitted to do so; but he

writes that he is very little better. He was barely able, by the last account, to walk with the help of a cane; and it is doubtful when he will be able to resume his studies. He is one of the first class, and I regret his absence the more on that account. Subsequently to his going home, three others have done so, for a similar reason, two of the second, and one of the third class. Hence the number actually present is reduced still more. A few others who were affected in the same way have remained at school, and are now well. While speaking of this subject, I would observe that the thanks of the Society are due to Doctors Dill and Balfour, for their unwearied and gratuitous attentions to the pupils in sickness. Formerly we have had Dr. B. Hobson at hand upon whom we might call in time of need; and from his experience and skill as a medical practitioner among the Chinese, his services were highly successful. But "it is appointed unto man once to die;" and no skill can always ward off the stroke of death. It is exceedingly trying to a teacher to stand at the bedside of his pupil and see him die; but it is one of those visitations of Providence for which he must be prepared. It is well, if it serves to make him more careful for the souls of the living.

On the 12th March last Mr. Macy arrived to take Mr. Bonney's place in the school. Since that time he has been occupied in teaching the second and fourth classes, and in the study of the Chinese language. The Society has much reason to be gratified at the acquisition of so valuable an instructor as Mr. Macy. It is to be regretted, however, that each of us has not had a wider sphere of labour, by the enlargement of the school, as proposed in a resolution at the last Annual Meeting.

During the year the number of classes has been four, as in the year previous. The first is composed of seven, the second of four, the third of seven, and the fourth of ten boys.

The first class commenced the year with Reading, Writing, Composition, Geography, Algebra, and Geometry. It is not necessary to describe particularly the processes pursued in these studies. It will suffice to shew what amount of study the classes have performed. The first thing named is Reading. This class have read in school all the books of the *Old Testament*, from Genesis to Esther; commencing the forenoon exercises of every day with the reading of the Scriptures. They have also read in other text books, where the object was to teach them the construction and usages of the English language, rather than to convey religious instruction. They have likewise made some use of the school library, at their option. In Penmanship they have

improved very much from the use of Foster's *Copy-books*. Indeed the three elder classes, it may be said once for all, have used these books, and with equal advantage in proportion to their standing. Several of the more advanced pupils can write elegantly if they please.

English Composition has occupied them frequently during the year. Sometimes they have been required to write sentences embodying given words, and illustrating their various uses; sometimes the exercise has assumed a more grammatical turn, where the object has been to try their power of using words in various modes and tenses, or other parts of speech in their proper connections; and at other times they have been occupied in writing original essays on subjects either chosen by themselves, or assigned to them. In all these ways, and others that need not be specified, they have been taught to compose in English.

In addition to this, this class has been called upon to translate from Chinese into English, more than in any previous year. For this purpose, they have been furnished with such official documents or other public papers as could be obtained. One of the class has translated a Manual of Political Economy from English into Chinese. After he had written and rewritten it several times, it was put into the hands of a Chinese teacher, for revision. By the kindness of a gentleman at Canton, the expense of translating and printing the work has been defrayed, and it will probably be published, and ready for circulation in time for distribution among the candidates for literary honours, at the Examination in October. I think the book will be well received, as several Chinese teachers have examined it and pronounced it very good. It will tend, as far as it is read, to inform the Chinese on some points of importance, which, though familiar to most minds in Christendom, are, nevertheless, new truths in China. I look upon the production with the more satisfaction, for it is the beginning of the realization of one great end of the Morrison Education Society, namely, the introduction of foreign science by native means into this country. Hereafter, if we persevere, we may behold the day of knowledge, whereof this little fact is but a twilight ray.

In the study of Geography, the first class have read through and recited without the Maps, Morse's *School Atlas*, a 4to. volume of about seventy-five closely printed pages, interspersed with Maps. Perhaps no single study furnishes the teacher of such a school with so many opportunities to convey to his pupils a variety of useful information as this. Frequent occasion is presented for reference to the history of the places and countries under review, and to the causes

which have operated to create the distinctions among the nations of the earth, in manners, language, religion, and civilization. Their recitations in Geography are therefore regarded by the pupils as one of their pleasantest exercises.

The members of the first class commenced the study of Algebra at the beginning of the year. Their text book is Colburn's *Algebra.* They have thoroughly investigated the subject of simple and quadratic equations, roots, powers, and the binomial theorem. They took up *Euclid's Elements of Geometry* at the same time, and have recited the first four books, and reviewed them twice. In the two last mentioned studies, there are some of the boys who have met with a good many things hard to be understood, as others of their age, though enjoying higher advantages, often do; but most of them have acquitted themselves as well in these branches of Mathematics, as the members of even higher schools.

The members of the third class, which has also been under my own tuition, have been occupied in Reading, Writing, Composing sentences or short stories, something of Geography, the study of a few outline maps, mental Arithmetic, and addition and multiplication upon the slate. They have read and re-read three 12mo. volumes embracing 375 pages. Much time is always spent at the reading lesson, in asking them questions, explaining their difficulties, and subsequently in writing on the blackboard about what they have read. By this means they have very manifestly both improved in the art of reading and added to their stock of words and knowledge of English. The books used are the *Union Spelling Books*, the *Pictorial Reader*, and Goodrich's *Second Reader.* These boys have also read Olney's *Introduction to Geography*, a small volume of about a hundred pages 12mo.; in addition to this they have studied a few outline maps, particularly those exhibiting the grand divisions of the globe, and those of Europe and Asia. The main object has been to teach them the relative positions of countries, and their names, reserving the minutiæ of Geography, until they have acquired a more extensive acquaintance with the language.

About one-half of Colburn's *Mental Arithmetic* has been recited and reviewed by this class. By means of it, they have acquired considerable discipline of mind, and a readiness in adding, subtracting, multiplying, and dividing mentally, together with some knowledge of vulgar fractions.

The pursuits of the second and fourth classes, as they have been under Mr. Macy's care, I shall describe nearly in his own words.

When he entered on his duties on the 16th of March last, he found the second class engaged with Physiology, Arithmetic, Geography, and Reading. The text-books were, Miss Jane Taylor's *Physiology*, Morse's *Geography* and *Maps*, and Colburn's *Arithmetic*. The reading was from the *Old Testament* and the *Intellectual Reader*. Before he came, the class had been in the habit of reciting Geography with the first class once a-week to myself. But the lessons in Physiology were soon given up for an additional lesson in Geography, and one in Original Composition. The *Intellectual Reader* was also exchanged for Keightley's *School History of England*, in hopes that, together with the benefits of a reading lesson, some information in that department of knowledge might be gained. This was indeed secured, as a general view of the early history of England was obtained by each of the boys; but it was secured at the expense of great delay on their part, as the style was so far from simple, that even after an explanation of all the parts of a paragraph, the idea was not always perceived. Another book, combining the variety arising from a judicious mingling of history, tales, and descriptive pieces, and written in a simple and clear style, has since been used. The Arithmetic has been reviewed with particular reference to the difficult subject of fractions.

The most important, however, as well as most interesting and satisfactory exercise, has been that in English Composition. The progress made there has been decided. When they began, their compass of words was very small, and their capability of putting them together very slight. At first, as might be expected, errors were the rule, and correctness the exception. But now, if the case is not reversed, it is so far improved, that the sense of a sentence is no longer left in uncertainty, but is clearly though deficiently set forth. Their knowledge of words is greatly increased, as well as the practical knowledge of the proper mode of uniting them.

In addition to the regular studies of this class, they were for a time examined in regard to the lectures on Chemistry given to the first class, while these lectures were on the subjects of light and heat; but when on the elementary bodies, owing to the want of illustrative materials, they were passed over.

The number of this class, at first four, has been diminished one-half, owing to the causes mentioned in a former part of the Report, so that since the 1st of August, only two have attended the daily recitation; and while these have been making rapid advances, the two who have been at home have probably lost ground. The small

size of the class, while it has enabled them to receive more direct attention, has removed that stimulus to exertion which is found in the mutual influence exerted by the members of a large and interested class. Yet their progress has been encouraging to their teacher, and gives promise of greater advancement in the future.

The fourth class Mr. Macy found engaged is reading, in the study of the *Chinese* and *English Lexilogus*, writing on the blackboard, and in occasional exercises in the first two operations of Arithmetic.

Their reading was in the *Bible*, Bentley's *Pictorial Reader*, and the *Introduction* to that work. In these books they had every word and sentence explained, and were required to shew that they understood them. The *Lexilogus* was completed and reviewed, and then laid aside for a work of Mr. Brown's, which they have since used. These works have given them some idea of the difference between the Chinese and English idiom. They have also used a book entitled *The First Course of Instruction for the Deaf and Dumb*, by H. P. Peet. But the most prominent exercise has been that of writing on their slates and on the blackboard. It has been partly of sentences dictated to them, partly of sentences translated by them at the time from Chinese given them, and partly of sentences entirely original. Their knowledge of English is yet small; they have made some considerable advance in it, and what they speak or write is far less after the Chinese idiom than it once was, and many words have been added to their previous stock. The end of gaining a good knowledge of English words, phrases, and idiom has been made paramount to every other, though they have in the meantime acquired some facility in the most simple exercises of written arithmetic. This class, more fortunate than the other, has lost but one member, and that the youngest and one of the least advanced, who has returned to his native place, Ning-po. None of the rest have been interrupted for more than a few days in their attendance on the exercises of the school.

Allusion has already been made to a course of lectures on Chemistry. For the sake of making the experiment how far pupils like those of our first and second classes could comprehend one of the natural sciences, Dr. Balfour, the resident Surgeon of the Seamen's Hospital, was requested, and kindly consented to give them two lectures a-week on Chemistry. These were continued for about four months, from April to August. The earlier lectures were understood in a good degree, after a second explanation from notes taken at the time. But when they came to the consideration of the elementary substances, and their compounds, the chemical nomenclature presented too serious

obstacles to be so overcome. The lectures were however continued, until at lengh the boys became discouraged by the array of hard names that were constantly recurring, and all but one of their number expressed the opinion that it was too difficult a subject for them at present, and desired to be allowed to spend their time in other studies more within the reach of their capacities. One of them was desirous, on the contrary, to go on with Chemistry. He is the oldest, and of course more mature in mind than the rest, and besides, he is remarkable, even among our pupils,—who certainly manifest, in general, an eager desire to learn,—for his cheerful and diligent attention to every branch of learning which he is required to pursue. But seeing that he alone was able to profit by the lectures, it was decided to discontinue them. The experiment, however, has not been useless. It has served to shew, that minds of this order, and labouring under such disadvantages, cannot be taken by any sudden and extraordinary leaps, into the higher regions of science, particularly natural science. A mere English scholar any where, one who has not learned Latin or Greek, is sufficiently puzzled by the long hard names that meet him in Chemistry, Botany, or Anatomy. How much more formidable must these appear to a Chinese lad who is learning English? These sciences will, I trust, be one day taught to the young men of China, who shall receive the benefits of this and kindred institutions. But every thing in its order. First, the school, then the academy, and then the college, is the course in Christendom. Should it be reversed here? Whoever undertakes to educate the Chinese will assuredly find that the same order of advance must be observed here as elsewhere. He who attempts the opposite, or even to interchange the steps of this progress, so as to overleap the degrees in the scale of mental development and capacity, will fail in the attempt. It may be thought more respectable to teach minds capable of coping with every subject in the range of a liberal education, than to stoop down to the child in intellect and teach him the alphabet; but labourers in the cause of education here, must be content for many a year to instruct such children, ere they will be competent to go with the learned professor, and follow him through the high ascents of human learning.

The religous instruction of the pupils has not been neglected during the year. Morning and evening they have been called together to worship him who is God over all. On these occasions the reading of the Scriptures is often accompanied with explanatory remarks and such exhortations to piety as may have been suggested

in the reading. At evening it is customary to join in singing some sacred lyric. Strangers have frequently been present at these times, and remarked that the scene was one of unusual interest. But this would give but a slight idea of the pains taken to enlighten the consciences and train the moral faculties of our pupils to proper action. In the school-room and in private, on the week-day and on the Sabbath, opportunities for doing this have been improved; for we regard their conversion to Christianity as being the only perfectly satisfactory result of our labours. Besides attending divine service once on the Sabbath, all the classes have received religious instruction on that day, chiefly from the Bible, but sometimes making use of other text-books in order to give them a more systematic view of the doctrines of the Scriptures. For some months past the two older classes have been in the habit of carefully reading large portions of the Old Testament on that day, and at evening answering questions upon the same. In this way they have read, with special reference to the most important historical facts contained in them, all the books of the Old Testament from Genesis to Judges.

Though we cannot say that any have been renewed in heart during the year, yet there is a manifest salutary influence produced upon the minds of many of our pupils. They do not doubt the evidences of Christianity, nor their own obligation to embrace it. Their fear of idols is no more. The fear of the omnipresent God has superseded it in many, nay, most cases. Their future life cannot be grossly in violation of the precepts of religion, without as great violence to their consciences. One, to whom I have alluded in former reports, has repeatedly declared his desire to obtain as complete an education as possible, and even to go abroad for that purpose, after his course here is finished, so that he may become well qualified to preach the gospel among his own people. The tried character of this young man, his modesty, industry, and soundness of judgment are such, that, for my own part, I should be glad to see him gratified in his wish, for I do not think there would be any danger of his being injured by the attentions of people at home, which have so often proved ruinous to others. An uneducated Chinese, or one wholly unprepared for the state of things he would meet with in England or America, would be likely to derive less advantage from such a step.

As heretofore, the members of the school have devoted half their time to the study of Chinese under a native master. It is more difficult to give an idea of their progress in this department. The remarks before made respecting their translations from Chinese into English,

and the fact that one of them has been able to translate an English book into his own language, will serve to shew in some measure to what extent their knowledge of their own language is available, at least among the more advanced pupils.

It is highly desirable that the first and second classes, during the remainder of their stay in the school, should devote more attention to Chinese composition. It is essential that they should become masters of their own language. Without it they cannot exert a wide influence if they are disposed to do so. But in order to secure this acquirement, they require the exclusive attention of a competent Chinese master. I would therefore recommend that an additional teacher be employed next year, whose duty it shall be to superintend the tuition of the boys best read in their own language, and see that they devote most of their time to the production of original essays for his revision and correction. In this way the stimulus to excel in their knowledge of Chinese will be kept up, and their improvement proportionally rapid.

The first class have but one year and a quarter to remain at school. Hitherto their studies have of necessity been preparatory, and in a great measure disciplinary. Henceforward they must build upon the foundation already laid, striving to gain the ready command of their knowledge in both languages, and prepare for active life.

The thanks of the Society are due to the British and Foreign Tract Society for a present to the school of a box of books to the value of £10. They were obtained at the request of the Rev. W. C. Milne, while on a visit to Great Britain, and are placed in the school library, for which they were designed.

The same should he said of the American Tract Society and the American Sunday School Union, both of which, through Mr. Bonney, have been added to the same library.

Mr. William Bell, of England, once an officer of this Society, has also manifested his undiminished interest in the school, by sending us, at his own expense, thirty-six dozen, or sets, of Foster's *Copy-books*, three dozen small slates, two large ones two feet by four, to be used instead of black-boards, a few outline maps, and a number of Chamber's *Miscellany of Useful and Entertaining Tracts*, besides a supply of quills and pencils. This gentleman has before laid us under obligations to him by a similar donation. In this case he had requested Dr. Bridgnan and myself to inform him at any time what school apparatus we needed, and the supply was sent to order. By this means we are furnished with the above-mentioned articles, sufficient for the use of the school for another year.

Perhaps I need not have entered so minutely into an account of the school at this time, because the examining Committee appointed at the last Annual Meeting, has (one or more of them) visited the school every month during the year, except this. I need not say how much obliged we are to these gentlemen for the trouble they have taken in these monthly examinations. I trust they will give you their own impressions of the course we have been pursuing, and of which they have been eye-witnesses.

Having, Gentlemen, received your unanimous ascent to my proposal to visit the United States, on account of the health of my family, I cannot conclude without briefly expressing my sense of obligation for the uniform kindness and consideration which I have met with at the hands of the Trustees—I might also say, the members of this Society. My suggestions have never been set aside without proper deliberation. Your ready approval of almost all of them, has made me feel that I was not labouring in a work uncared for, and thus lightened my burdens, brightened my hopes, and every way added to my happiness. I part with you now with deep regret at the necessity of doing so, as well as at the cause which makes it necessary. Away from this spot, I shall not be at *home.* Having been habituated to care for this school for almost eight years, I cannot forget it in my absence. I hope and pray that it may flourish and prosper to an unexampled degree in time to come, and that it may be enlarged to suitable dimensions, so as more effectually to promote the great end of the Morrison Education Society, the enlightement of China.

I am, Gentlemen, your obedient servant,

S. R. Brown.

Morrison Hill, *14th September,* 1846.

The Trustees have received from the examining Committee, Messrs. Shortrede, Cairns, and Bush, two Reports,—one from the pen of Mr. Cairns, the other from that of Mr. Shortrede; and we are happy to find in them unequivocal approbation and concurrence of opinion regarding the course pursued in the instruction and training of the pupils. The sentiments of the Committee will be best conveyed by giving both; omitting only a few of their introductory and concluding remarks:

REPORTS OF THE EXAMINING COMMITTEE.

No. 1.—By John Cairns, Esq., on behalf of himself and F. T. Bush, Esq.

Gentlemen,—It was early decided that it would be preferable to have a fixed day for the examinations, and the evening of the second Friday of each month was considered most convenient. On two occasions only the Committee did not meet—once during the New Year holidays, and once when the Overland Mail arrived the same evening that the Meeting was to be held.

At first, the examinations were general on all the subjects which the pupils had learned. This was found to be attended with disadvantages, and it was considered preferable to take up on each occasion the subject which had engaged their attention during the preceding month. By these means the scholar could answer more readily questions on a subject which had recently engaged his attention, a greater quantity of matter could consequently be gone over in a time necessarily limited, and the Examinators could mark more clearly from month to month the progress that had been made.

Without entering into details, I am happy to express in the most unqualified manner the satisfaction which I felt in witnessing the unwearied care and patience which was apparent on the part of Mr. Brown and his assistant Mr. Macy in their instructions, and the skill and judgment they displayed in communicating to those under their charge a sound European education, every step of which the pupil was made to understand thoroughly before he advanced to another. The cheerful demeanour of the children shewed sufficiently that learning was presented to them in the most attractive form; with the alacrity with which they went through the tasks laid before them by the Committee, with no signs of dislike or even listlessness, though frequently at a late hour, and certainly beyond their usual time for going to bed, shewed they had imbibed a portion of the zeal of their instructors, and felt deeply interested in what was going on.

Though taking a part in all that was going on, the classes of Arithmetic, Algebra, and Geometry more particularly engaged my attention. In all three I have no hesitation in stating my belief, that, notwithstanding the difficulties with which they had to contend, more especially that of learning in a language of which they are not completely masters, the progress of these classes was as great as I should have expected to see in the same number of my countrymen, and I would have considered it creditable to them. Difficult questions

in Fractions were readily solved, great alacrity was exhibited in mental Arithmetic, and the first four books of Euclid were thoroughly mastered. As an example how little of all this was acquired by rote, I may mention, that the boy to whom a proposition was given to demonstrate, in drawing the figure for himself never used the same letters that are given in the book, which indeed he did not seem to know without referring to it.

In conclusion allow me to state my thorough conviction of the usefulness of the establishment, as the most effectual means yet resorted to for communicating useful and Christian knowledge to the Chinese. I trust that as such it will meet the continued countenance and support of all the Foreigners in China; and though all that has yet been done, and probably all that any of us may ever see done, may aptly be compared to the "handful of wheat sown on the tops of the mountains," I confidently anticipate that this handful will increase and multiply, until hill and valley over the extent of the land shall teem with one abundant harvest of civilization, sound morality, and Christianity in its purest form.

I am, your obedient servant,

JOHN CAIRNS.

HONGKONG, 30*th September*, 1846.

No. 2.—BY ANDREW SHORTREDE, ESQ.

As one of the Committee of Examinators, I have much pleasure in recording the great satisfaction derived from the discharge of the duties assigned to us at the last Annual Meeting of the Society.

The second Friday of the month having been fixed upon as the most convenient evening for all parties, every Meeting has been attended by one or more of the Committee; and probably no better proof could be afforded of the interest the Institution is calculated to excite in those who will take the trouble to acquaint themselves with its objects, and mark its progress.

At first, from the natural diffidence of the boys before strangers, and the novelty of the Committee's position—being comparatively ignorant of the characters and attainments of the scholars—some little difficulty was experienced in the mode of procedure; but that the superior practical knowledge of Mr. Brown, and the aptitude of the boys themselves, speedily enabled the Committee to overcome; and a system was laid down, which has since been adhered to, with, it is hoped, good effect. The Examination-in chief has been conduct-

ed by Mr. Brown, latterly efficiently assisted by Mr. Macy, the Committee indicating such subjects and suggesting such questions as appeared to them advisable; and in this task they have been kindly assisted by friends to the Institution, who have occasionally attended the Meetings. Thus, without being distracted with unconnected questions, the extent of the pupils' acquirements has been shewn, an interest in their studies has been kept alive, and new modes of thinking have been suggested to them.

In one respect the good effects of the Monthly Examinations may, it is thought, be not altogether unmarked by those who have been in the habit of attending the Annual Meeting. I do not here refer to the advancement made in learning, for that might be looked for from another year's study of apt pupils under able and judicious teachers; but would point more particularly to the increased confidence and self-reliance which has been thus engendered. In any country, and under any circumstances, it would abash boys enjoying the highest advantages to undergo an examination on a variety of subjects, through the medium of a language they are conscious of being very imperfectly acquainted with, while it is the mother tongue of their examinators; but when the trial is to be gone through by these boys, taken from the lower and ignorant classes, imbued with all the old and deep rooted prejudices of their countrymen, and unable practically to understand the utility, or even the full meaning of much that has been told them since they entered the Institution, it is not wonderful they should appear diffident and confused, and perhaps receive less credit than they are entitled to from strangers.

In addition to the ordinary curriculum of the school, embracing besides their own language, English and English Grammar, Composition, Geography, Arithmetic, and Writing, some of the more advanced pupils have during the year made considerable progress in Algebra and Geometry, and manifested ample capacity for acquiring the exact sciences. Latterly another interesting branch of knowledge has been opened up to them by the kindness of Dr. Balfour, who has delivered a short course of lectures on Chemistry.

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I am inclined to suggest that a more comprehensive course of study might now be advantageously introduced into the school, and perhaps some means by which this might be effected, may occur to Mr. Brown during his approaching visit to America and England.

* * * * * * * * * *

And. Shortridge.

ART. III. *Steam communication between China and the west; as maintained by the Peninsular and Oriental Steam Company and the British Lords of the Admiralty; rates of postage; passage, &c.*

AMONG the improvements of the present age, the increased facilities of intercommunication between the Eastern and Western portion of our globe are not the least worthy of a record in our pages.

December 26th, 1844, an agreement was formed between the Peninsular and Oriental Steam Company and the British Lords of the Admiralty, respecting the conveyance of mails between Suez and Calcutta, and between Point de Galle (Ceylon) and China.

The mails were to come on from Suez to Aden in 144 hours, and to remain there 48 hours; thence to Galle in 247 hours, or (if they did not touch at Galle) to Trincomalee in 282 hours, and to remain 48 hours, and thence in 35 to Madras,—or to remain at Galle 48 hours, and in 60 reach Madras; or, if they touched at both places, they were to reach Trincomalee in 34 hours from Galle, remain 12, and be at Madras in 35 hours; to reach Penang 140 hours from Galle, or 137 from Trincomalee; in 45 to go on to Singapore; stop there 48, and reach Hongkong in 170 hours.

Thus if by de Galle, from Suez to Hongkong, running 144+247+140+45+170=746 hours; stopping 48+48+48=144 hours, or in all, 37 days and 2 hours were to be the limits.

The contract is to be in force for seven years from the 1st January 1845, and then twelve months' notice of discontinuance to be given before the contract shall cease. Between Ceylon and China the communication commenced on the 1st of August, 1845, with vessels of 250 horse power. The steamers were to be of 250 horse power till June 1846, and then 400 horse power, and to leave Hongkong on the 1st of every month, except in May, June and July,—then 5 days earlier.

In the main essentials, so far as the public is concerned, the experiment has been satisfactory. With but one exception the Steamers, bearing the Mails, have come on safely and in good time. We subjoin the established rates of postage, &c., and shall feel much obliged, if any one interested, will give us details so as to show the principal advantages of this mode of communication.

LIST OF THE RATES OF POSTAGE BETWEEN HONGKONG AND FOREIGN COUNTRIES, &c. VIA "SOUTHAMPTON."

Countries to which prepayment in Hongkong is compulsory.	*On a letter.* d.	s.	*A news paper.*
Spain,	3	2	letter rate
Portugal, Madeira, The Azores	2	7	do.
The Canary Islands,	2	8	do.
Brazil,	3	7	do.
Buenos Ayres and Monte Video,	3	5	do.
United States of America,	2	0	do.
Panama, Chili, Peru and Honduras,	2	0	do.
Foreign West Indies, Viz., Guadeloupe, Martinique, Hayti, Porto Rico, St. Croix, St. Eustatius, St. Martin and St. Thomas	2	3	do.
Mexico, New Granada, Cuba,	3	1	do.
Venezuela,	2	0	free
Austria and the Austrian dominions,	1	5	do.
Sardinia and Southern Italy, { British * 1*s.* 5*d.* / Foreign 5*d.* } Total	1	10	
Countries to which the prepayment is optional.			
Canada, New Brunswick, Prince Edwards I., and Nova Scotia (Port and town of Halifax excepted)	2	2	free
Newfoundland, Bermuda, and the port and town of Halifax in Nova Scotia	2	0	do.
British West Indies, Viz., Antigua, Barbadoes, Bahamas Demerara, Dominica, Essequibo, Grenada, Montserrat, Nevis, St Lucia, St. Kitts, St. Vincent, Tobago, Tortola, Trinidad, and the port and town of Kingston in Jamaica,	2	0	do.
Jamaica, (port and town of Kingston excepted,) and Berbice	2	2	do.
Heligoland,	2	0	do.
Hamburg, Lubec, and the Duchy of Oldenburg,	1	6	letter rate
Bremen,	1	8	do.
Holland,	2	0	free
Denmark, Russia, Prussia, Baden, Wurtemburg, and Bavaria	2	8	letter rate
Belgium, †	2	0	free
France, { British * 1*s.* 5*d.* / Foreign 5*d.* } Total	1	10	
Hanover and the Duchy of Brunswick,	1	9	1*d*
The United Kingdom via. Southampton, prepayment optional.			
Charges upon a letter not exceeding half an ounce	1	0	free
do. do. do. one ounce,	2	0	do.
(And so on in proportion according to weight.)			

* The British rate of 1*s.* 5*d.* is chargeable on a letter not exceeding a half ounce in weight, and so on according to the scale for charging British rates of postage, but the foreign rate of 5*d.* is chargeable on a letter under one quarter ounce in weight, and an additional rate of five must be charged for each one quarter oz.

† This rate comprises the British postage of 1*s.* 8*d.*, and the Belgian postage of 4*d.* The latter increases by the one quarter oz. as in the case of French letters.

Letter and newspaper via Marseilles, cannot be prepaid in Hongkong.
The intercolonial correspondence, by the steamers, for the present, conveyed free.

GENERAL RATES OF PASSAGE.

General rates of passage. Steam communication for passengers, goods, and parcels between Hongkong and Singapore, Penang, Ceylon, Madras, and Calcutta, also *via* Egypt, Malta, and England, by the Peninsular and Oriental Steam Navigation Company's Steamers.

Description or class of accommodation.	*From Hongkong to* Singapore.	Penang.	Ceylon.	Madras	Calcutta.	Suez.	Alexandria.	Malta.	England.
For ladies and gentlemen traveling singly,	$	$	$	$	$	$	$	$	$
A berth in the general cabins throughout,	173	222	322	370	400	643	716	768	898
For a gentleman and his wife traveling together,									
Occupying one of the general cabins to or from Suez, & a berth each separately, in the general cabins between Alexan. and Eng., or Ceylon and Calcutta.	346	444	644	740	800	1286	1432	1536	1796
Children with their parents,									
Not exceeding, two years, Free (except expence of transit through Egypt and Stewards' Fees).	—	—	—	10	12	15	53	55	62
Above 2 and not exceeding 6 years.	60	77	112	130	142	224	267	285	334
Above 6 and not exceeding 10 years	88	113	165	190	306	329	375	401	466
Servants of passengers,									
European Male.	56	72	105	120	130	210	253	270	310
Do. Female	56	72	105	120	130	210	263	280	320
Native Male	42	55	79	90	97	157	199	211	243
Do. Female	42	55	79	90	97	157	209	221	253
Second class & deck passengers,									
Second class passengers.	117	150	217	250	272	434	482	519	606
First Deck Victualled by ship.	84	110	158	180	194	314	—	—	—
Second Do. Victualling themselves.	56	72	105	120	130	210	—	—	—

Payment to be made in Spanish dollars. For extra accommodation an additional sum will be charged Passengers to England desirous of remaining a month in Egypt, or at any of the ports *en route*, at which the Company s Steamers touch, will be allowed to proceed in the following steamers without additional payment, provided they give notice of their intention at the time of engaging their passage.

The above rates include stewards' fees, and table, wines, &c., &c, for cabin passengers, with 3 cwt. of personal baggage. For servants, and 2d class passengers, provisions without wines, and 1½ cwt. of baggage. Bedding, linen and all requisite furniture are provided at the Company's expense, together with the attendance of experienced male and female servants. The expense of transit through Egypt is also included in the passage money, with the exception of wines, spirits, beer, soda water, hotel expenses, and extra baggage, all of which will be charged for separately by the Egyptian Transit Company.

Passengers will have to pay to the Egyptian Transit Company 16*s.* per cwt. for the conveyance through Egypt (for first class passengers) of all baggage exceeding 2 cwt., and (for children, servants, and 2d class passengers) of all exceeding 1 cwt. No package of baggage should exceed 80lb. in weight. The dimensions most convenient for transporting across the desert on the camels, and therefore strongly recommended, are, length 2 feet 3 in., breadth 1 foot 2 in., depth 1 foot 2 in.

All heavy or bulcky baggage must be shipped on the day previous to sailing. Passengers taking articles of merchandise in their baggage will incur the risk of seizure by the customs authorities in Egypt; and as the allowance of baggage is on a liberal scale, and the freight on parcels moderate, it is hoped that none will convey parcels or packages belonging to other persons, to the prejudice of the Company's interests.

The Company do not hold themselves liable for damage or loss of baggage nor for delays arising from accident, from extraordinary or unavoidable circumstances, or from the employment of the vessels in H. M. Mail Service.

N. B. *Passengers not proceeding after securing berths, to forfeit half passage money.*

Hongkong, October 20th, 1846. Henry Gribble, H. C. S.
Superintendent Bombay and China department.

RATES OF FREIGHT.

Rates of freight for Peninsular and Oriental Steam Navigation Company's Steamers, from Hongkong, including half per cent Egyptian transit duty on cargo shipped to Malta or England.

Description of goods.	*How charged. Rate to*	England.	Malta.	Suez.	Madras, Calcutta, Bombay.	Ceylon.	Straits.
		$	$	$	$	$	$
Measurement goods, per ton 40 cubic feet		120	105	85.00	40.00	30.00	20.00*
Measuring 1 foot & under, pr. parcel		5	5	4.00	3.00	2.50	2.00
Do. above 1 ft. not exce'g. 2, do.		8	7	5.50	4.00	3.25	2.75
Do. „ 2 „ „ 3, do.		At the rate specified per ton.			4.75	4.00	3.00
Do. „ 3 „ „ 6, do.					5.00	4.50	4.00
Jewellery, Musk, and valuable articles of a similar discription	Ad valorem per cent.	3	3	2.50	2.25	2.00	1.00
Treasure, ...	do. do.	—	—	—	1.50	1.25	.75†
Silk Piece Goods, . .	do. do.	per Measurement as above. . . .			3.00	2.50	1.50†
Quicksilver, ...	do. do.	—	—	—	3.00	2.50	1.50
Gold Leaf, ...	do. do.	—	—	—	1.00	.75	.50
China Cash, ...	per pecul.	—	—	—	—	—	.90

Payment to be made in Spanish Dollars.

* Goods shipped to England or Malta must be packed in non-susceptible covering, as wood, tarpaulin, &c., and the value and contents declared at time of shipment.

† A reduction of half per cent allowed on Gold. The within mentioned rates to the Straits, Ceylon, and India, apply only to the period from November 1st to March 31st.

Hongkong, October 20th, 1846. Henry Gribble, H. C. S.
Superintendent, Bombay and China department.

ART. IV. *Journal of Occurrences: Peking Gazettes; feuds among the villages at Amoy; Shánghái, Amoy and Fuhchau; public affairs at Hongkong and Canton; the Chinese vessel, Kiying; arrival of missionaries.*

PEKING NOVEMBER 12th is the latest date of the extracts from the Gazettes. So far as we can learn, from the papers before us, public affairs in the capital and throughout the whole empire are quite as they were at the commencement of the year. There are no great disorders in any part of the land, such as attract the public gaze; but in many of the provinces there are such malversations as to indicate a very unhealthy state of the body politic.

As an instance of what may be reported of many villages, in various parts of the empire, we quote the following:

CIRCULAR,

To Her Britannic Majesty's Subjects Resident in the City and Island of Amoy.

Whereas the Inhabitants of several Village withiu the Island of Amoy are at this time in a state of mutual Hostility, Enmity, and Feud with the inhabitants of other Villages also situated within this Island; in consequence whereof several conflicts have arisen, and whereas such Hostility, Enmity, and Feud, still continue; and two Villages, situated on the North Eastern side of the Island, have been placed by the Civil and Military Authorities under the rigor of Martial Law:

Her Britannic Majesty's Consul hereby issues this Public Warning and Caution to all Her Majesty's Subjects, and warns them thereby that if they, or any of them, enter into any of the said Villages, or the outskirts of the same, or heedlessly ramble near them, they will incur the danger of being accidentally, or unintentionally, shot at by the Rioters, or by the Military, or of being otherwise injured, wounded, or killed.

H. M. Consul has been expecially requested by the Right Worshipful, the Military Commandant, Colonel of the Central Brigade, and Leader of the Militia and Marines, to desire that Her Majesty's Subjects will not walk, or ride near the Villages after Sunset, as the Commandant thinks it most probable that they may thereby incur extreme personal danger.

H. M. Consul feels assured that this notice will be a sufficient warning to the Loyal Subjects of the British Crown resident at Amoy or living on board the Ships in the Harbor; but it is his duty to call on all Her Majesty's Subjects, of whatsoever rank or condition they may be, and to require of them, that they do not in any Feud, Quarrel, or Riot, amongst the Natives, of which they may be witnesses; and he does farther in the Queen's name require and charge them, or any of them, that upon approaching, or arriving at, any place of actual Riot, or Conflict, amongst the Natives, or of Conflict between the Chinese Military and Natives, they instantly withdraw themselves, and peaceably depart to their habitations, to their Ships or to their lawful business.

Given under my hand and Seal of Office at the British Consulate, Amoy this twenty eighth day of November one thousand eight hundred and forty six.

(Signed) T. H. LAYTON, *Her Majesty's Consul for Amoy.*

From Shánghái, Ningpo, and Fuhchau we have recent dates, but no very important details.

Regarding *Hongkong and Canton* we have very little to note. The following has been published in the China Mail.

GOVERNMENT NOTIFICATION.

His Excellency Her Majesty's Plenipotentiary, &c., &c., considers it particularly necessary, at this time, to make known to British subjects at Canton,

the following extract of instructions from Her Majesty's Government, with reference to riots at that place in 1843, in order that they may be forewarned of the only conditions on which they are to expect either protection or indemnification.

"Her Majesty's Government entirely approve of your having declined to act upon the suggestion which was made to you, to employ a force for the protection of the factories at Canton, against the violence of the populace, which the British merchants apprehended might again lead to scenes of confusion and destruction. There is sufficient evidence to shew that the outbreak of the Chinese mob was in the first instance, and in all probability exclusively, provoked by the negligence of the master of a British vessel in allowing his seamen to go on shore without efficient control. Her Majesty's Government, trust, that the excesses of those seamen, when thus emancipated from the restraints of discipline, will prove a salutary lessen to British merchants engaged in the trade with China, and that they will acquire the conviction that the security of their persons and property, must in no small degree depend upon themselves; for Her Majesty's Government cannot hold themselves responsible either for the protection or indemnification of parties who by their own misconduct, or by their culpable negligence in omitting to restrain those whom it is their duty to control, shall render themselves obnoxious to the Chinese government or people." By Order, W. Caine,—*Colonial Secretary.*

Victoria, Hongkong, 4th December, 1846. *In the absence of Mr. Johnston.*

The *China Mail* also gives the following account of an interview between their excellencies Kíying and Mr. Everett, soon after the arrival of the latter at Canton, in October.

"At the appointed time Mr. Everett, accompanied by P. S. Forbes, Esq., U. S. Consul for Canton; Rev. Dr. Parker, Secretary and Chinese Interpreter of the Legation; Captain Paulding of the U. S. S. *Vincennes*, with several of his Officers, and some other American gentlemen, repaired to the place of meeting. His Excellency was received with cordiality by the Imperial Commissioner, who was attented by Pwan Ting-kwa (Pwán Tsz'shing). Cháu Chanling (Tung-lien,) and several other Officers of high rank, with a large suite of soldiers and servants. After the business of the meeting had been transacted, the company were invited to a sumptuous entertainment, prepared in the Chinese and Tartar style. At a proper period, Mr. Everett, after a few remarks upon the interesting character of the relations between the United States and China, proposed as a toast the "health of the Emperor of China," which was drunk by the company standing. The Imperial Commissioner then proposed the "President of the United States," and afterwards the health or Mr. Everett, who returned the compliment by proposing that of the Commissioner. At a subsequent period Rev. Dr. Parker proposed the "prosperity of the great Chinese Empire," to which the Imperial Commissioner promptly added before drinking it "and that of all the foreign friendly powers."

"Various other toasts and sentiments were given in the couroe of the dinner, which lasted between two and three hours, and passed off apparently to the satisfaction of all parties. His Excellency was saluted from the fort on the south of the river, opposite the factories, on his return. Mr. Everett subsequently returned to Macao in the *Vincennes*, which has since sailed for U. S. A."

The Chinese vessel, *Kíying*, manned with about sixty hands, half of them Chinese and half European, sailed from Hongkong *for England* on Sunday the 6th instant, many wishing her *shun fung shun shin*, "favorable winds and favorable waters."

The following missionaries arrived at Macao, in the Grafton, on the 27th: the Rev. Willian Speer and Mrs. Speer; Rev. Stephen Mattoon and Mrs. Mattoon; Rev. John B. French; Rev. John W. Quarterman; and Samuel R. House, M. D.; all from the Presbyterian Board of Missions in the United States.